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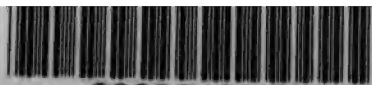
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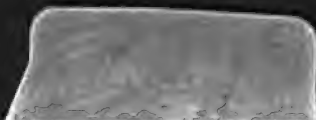
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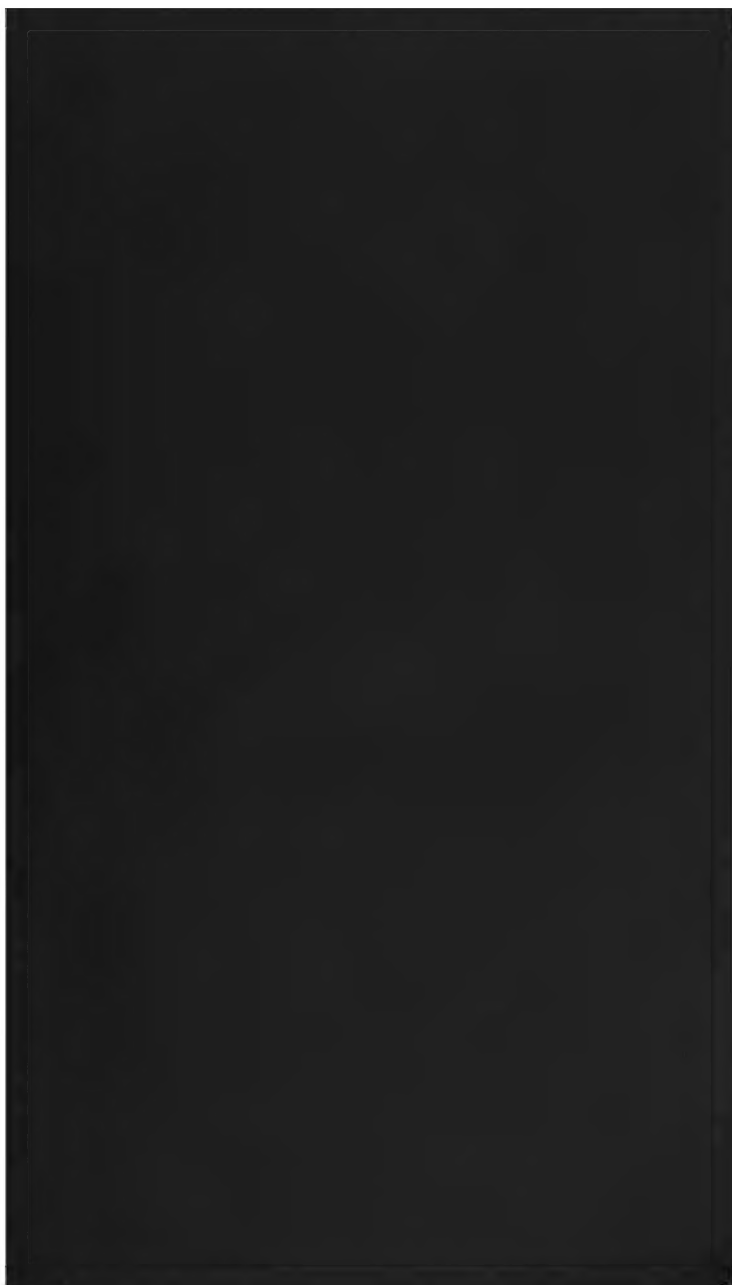
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GREEK SYNTAX.

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THE
GREEK SYNTAX.

BEING THE SECOND PART OF

A NEW ELEMENTARY GREEK GRAMMAR

INTENDED AS A

COMPANION TO THE PUBLIC SCHOOL LATIN PRIMER.

WITH APPENDIX ON DIALECTS AND ACCENTS.

BY

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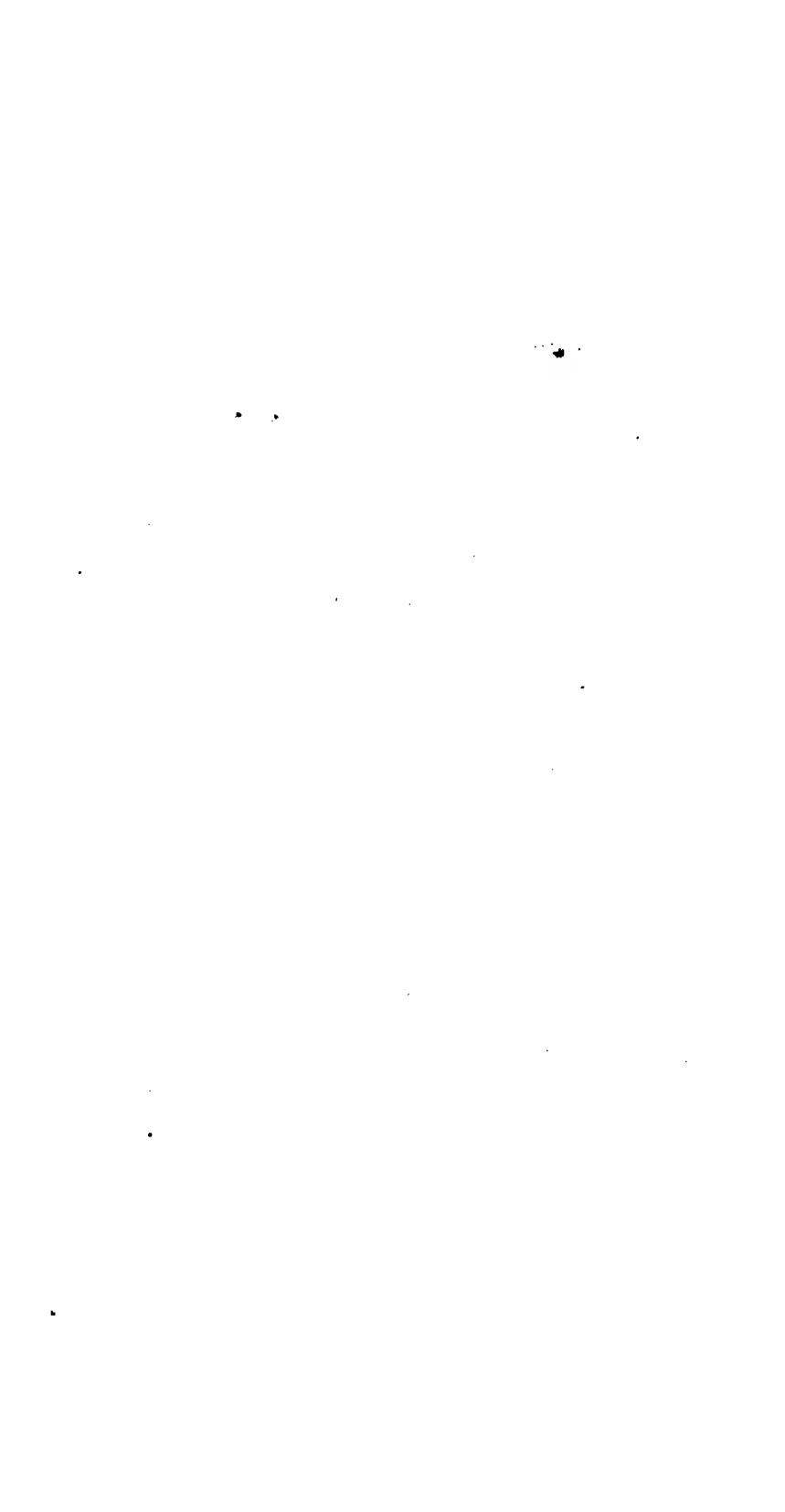
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E. ST. JOHN PARRY.

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ELEMENTARY GREEK SYNTAX.

PART I.

THE SIMPLE SENTENCE.

§ 81. INTRODUCTION.

A. A Simple Sentence is the expression of a single thought :

τρέχουσιν οἱ ἄνθρωποι	οὐ τρέχει ὁ ἵππος
<i>the men are running.</i>	<i>the horse is not running.</i>

B. The thing of which we speak is called the Subject : as, ἄνθρωποι *men* ; and may be a Substantive, Pronoun, Infinitive, or Clause.

C. The Finite Verb, which expresses what we say of the Subject, is called the Predicate : as, τρέχουσιν *are running*. The Verb alone may be a sentence : as, τρέχουσι *they run*.

D. Any Finite part of the Verb εἰμί *I am* is called the Copula ; and the word which it joins to the Subject, to complete the sense, is called the Complement ; both together forming the Predicate :

Subject	Predicate	
	Copula	Complement
ἄνθρωπός	ἐστι	θνητός
<i>man</i>	<i>is</i>	<i>mortal.</i>

Some other Verbs join the Subject and Complement, and are called Copulative Verbs : as, γίγνομαι *I become*, φαίνομαι *I appear*, ἀκούω *I am called*, δοκῶ *I seem*, etc. ; and numerous Passive Verbs : as, καλοῦμαι *I am called*, νομίζομαι *I am thought*, κρίνομαι *I am judged*, λέγομαι *I am said*, εὑρίσκομαι *I am found*, etc.

E. 1. An Adjective agreeing with a Noun is said to be in Attribution : as, (1) Epithet, (2) Complement :

- | | |
|---------------------|-------------------------|
| (1) ἀγαθός τις ἀνὴρ | (2) ἀγαθός ἐστιν ὁ ἀνὴρ |
| <i>a good man.</i> | <i>the man is good.</i> |

2. A Substantive agreeing in Case with a Noun is in apposition: as, (1) Epithet, (2) Complement:

- (1) Δαρείος ὁ βασιλεύς (2) Δαρείος ἦν ὁ βασιλεύς
Darius the king. Darius was the king.

F. The Object is that to which the action of a Verb passes on: as, ὁ κύων τὸν δεσπότην φιλεῖ *the dog loves his master*. Sometimes there are two Objects—Nearer and Remoter: as, οἱ γονεῖς διδῶσι τὰ ἀγαθὰ τοῖς παιδίοις *parents give good things to their children*. Here τὰ ἀγαθὰ is the Nearer, τοῖς παιδίοις the Remoter Object.

Note.—PREDICATES may be divided into—

1. *Primary*.—Nouns, Participles, Tenses of Verbs: ὁ Σωκράτης ἦν φιλόσοφος *Socrates was a philosopher*.

2. *Secondary*.—Adverbs, Cases of Nouns with or without Prepositions: ὁ Σωκράτης ἔφενγεν ἀσεβείας *Socrates was prosecuted for impiety*.

3. *Tertiary*.—Oblique Cases of Adjectives: ὁ Σωκράτης τοὺς λόγους ἔλεγεν ἀληθεῖς *the words that Socrates said were true*. (These may be taken to be in apposition to the Secondary Predicates.) Here we have really two Predications: α. ὁ Σωκράτης ἔλεγε λόγους *Socrates said words*; β. οἱ λόγοι τοῦ Σωκράτους ἀληθεῖς ἦσαν *the words of Socrates were true*. Under this head come some well-known instances of what is called *proleptic* construction; e.g.

τῶν σῶν ἀδέρκτην ὀμμάτων τητῶμενος
deprived of thy eyes, now sightless.

ON AGREEMENT.

THE FOUR GENERAL RULES.

§ 82. I. A Verb Finite agrees with its Subject in Number and Person: as,

ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφν
the speech of truth is naturally simple.

a. Neuter Plurals take a Singular Verb: * as,

ἀκόλαστα πάντα γίνεσθαι δούλων τέκνα
intemperate utterly are the children of slaves.

b. A Dual Nominative may take a Plural Verb: † as,

τῶ (θυγατέρε) μολούσα . . . λουτροῖς τέ νιν
 ἐσθῆτί τ' ἐξήσκησαν ἢ νομίζεται,
his two daughters went . . . and furnished him with both bath and garments as is customary.

* A Neuter Noun is really used only as an *Object*, the Verb is Neuter: τὰ ζῶα τρέχει 'as regards animals, there is a running.'

† The Dual is a debased form of the Plural.

c. The Nominative of Pronouns is seldom expressed unless it is required for the sake of emphasis: as, λέγω *I say*, λέγουσι *they say*; but

ἐγὼ μὲν οὕτω φημί, ἐναντίως δὲ σύ
thus *I indeed say, but you quite the contrary.*

d. The Subject of an Impersonal Verb is not expressed: as, δεῖ *it is fitting*, δοκεῖ *it seems good*, σημαίνει *the signal is given*, θεοῖς μέλει *it is a care to the gods*. Particularly with Verbs expressing natural phenomena: as, ὕει *it rains*, νίφει *it snows*, ἔσεισε *there was an earthquake*; where Ζεύς, ἄηρ, Ποσειδῶν are understood.

e. The Verb εἰμί is often omitted, especially with δηλος, ἔτοιμος, φρουδος, and in some other phrases: as,

φρουδοὶ διώκοντές σε ναυτικῷ στόλῳ
they are gone in pursuit of thee with a fleet of ships.

§ 83. II. Adjectives, Participles, and Pronouns agree with their Substantives in Gender, Number, and Case: as,

ἀνδρῶν Φεραίων εὐμενῆς παρουσία
O kindly company of men of Pheræ.
τίς ὁ στρατηγὸς καὶ τίνος κεκλημένος;
who is the general, and after whom named?
χρήματα ἄνευ νοῦ βλαβερὰ γίγνεται
money without sense proves hurtful.

a. The Attribute is sometimes put in the Neuter Gender: as,

φρένες δὲ πάντων χρημάτων ὑπέρτατον (sc. χρῆμα)
but wisdom is the highest of all things.

b. The Substantive is sometimes omitted: as,

τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς
all men are kindred to the prosperous.

Supply ἀνθρώπων and ἀνθρωποι.

§ 84. III. The Substantive agrees in Case with that to which it is in apposition: as,

Κροῖσος Λυδῶν βασιλεύς
Croesus king of the Lydians.

§ 85. IV. A Relative agrees with its Antecedent in Gender Number, and Person; but in Case it belongs to its own Clause:

ἡ Τυνδαρίς παῖς ἣ κατήσχυνεν γένος
the daughter of Tyndarus who disgraced her sex.

εἰμί παῖς σέθεν
Πενθεύς, ὃν ἔτεκες ἐν δόμοις Ἐχίονος,
I am thy son Pentheus, whom thou barest in the house of Echion.

δεινόν γέ σ' οὔσαν πατρός οὗ σὺ παῖς ἔφυς
 κείνου λελῆσθαι,
*it is hard that you, being the daughter of the father whose
 child you are, should forget him.*
 ἀπώλεσ' ὄλβον ᾧ χρῆσθαι παρῆν
*he lost the happiness which he might have enjoyed.**

ON THE COMPOSITE SUBJECT.

§ 86. With a Composite Subject Plural words agree: as,
 ἦσαν στρατηγοὶ Ξενοφῶν καὶ Πρόξενος
Xenophon and Proxenus were in command.

1. The word agrees with the First Person rather than the Second, and with the Second rather than the Third: as,

ἐγὼ καὶ σὺ εὐδαίμονές ἐσμεν
thou and I are happy.
 σὺ καὶ ἡ γυνὴ εὐδαίμονές ἐστε
thou and thy wife are happy.

2. The word agrees with the Masculine rather than with the Feminine Gender: as,

ἀνὴρ γυνή τε ἀμφοτέρω καλοὶ εἰσιν
the man and woman are both handsome.

3. If the Subjects are things without life the Attribute is in the Neuter Gender:

εὐγένεια καὶ τιμὴ καὶ δύναμις ἀγαθὰ ἐστί
good birth and honour and power are good things.

ON CASES.

ON THE CASES OF SUBJECT AND COMPLEMENT.

§ 87. (1) The Subject of a Finite Sentence is a Nominative Case, or a Clause standing for a Nominative:

φεύγουσιν οἱ πολέμιοι
the enemies flee.

κρεῖττον σιωπᾶν ἐστὶν ἢ λαλεῖν μάτην
better is silence than to speak in vain.

(2) The Subject of an Infinitive is put in the Accusative:

πλουτεῖν φασὶ σε πᾶντες, ἐγὼ δὲ σέ φημι πένεσθαι
all say that you are rich, but I say that you are poor.

* On Attraction of Relative see Part II., 'Adjectival Sentences.'

Obs.—If the Subject of the Infinitive is the same as the Subject of the Sentence it is put in the Nominative :

οὐκ ἔφη αὐτὸς ἀλλὰ ἐκείνον στρατηγεῖν
he said that he was not the general, but the other man.

§ 88. Copulative Verbs, as εἰμί *I am*, γίγνομαι *I become*, φαίνομαι *I appear*, καλοῦμαι *I am called*, and many others, whether Finite or Infinitive, generally have a Complement in the same Case as their Subject : as,

λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανείς
there is an ancient proverb current among men.

ἔξεστιν ὑμῖν πᾶσι κεκληθῆσθαι φίλοις
it is allowed you all to be called friends.

Note.—The construction of Accusative with Infinitive is called OBLIQUE (Indirect) ENUNCIATION.

ON THE NOMINATIVE.

§ 89. The Nominative is the Case of the Subject (see § 81).

§ 90. The Nominative may be put for the Vocative : as,
ὦ δύσμορ' Αἴας *O unlucky Ajax.*

§ 91. The Nominative is sometimes used absolutely : as,
ἦν δὲ πᾶσ' ὁμοῦ βοή, ὁ μὲν στενάζων, αἱ δ' ἠλάλαζον
and there was every noise at once, he groaning, and they kept screaming.

ON THE VOCATIVE.

§ 92. The Vocative is the Case of the Person spoken to : as,
οὗτος σύ you there, ὦ βασιλεῦ *O king.*

ON THE ACCUSATIVE.

§ 93. The Accusative is the Case of the Nearer Object, and of Limitation.

I. THE ACCUSATIVE OF THE OBJECT.

§ 94. Transitive Verbs have an Accusative of the Nearer Object : as,

λαμβάνω τὸ βιβλίον
I take the book.

§ 95. Intransitive Verbs take an Accusative of kindred meaning (Cognate Accusative): as,

ὁ Ἴππομέδων τρέχει μακρὸν δρόμον

Hippomedon runs a long course.

ὁ Διαγόρας ἐνίκησε πάλην τε καὶ πυγμὴν

Diagoras conquered both in wrestling and boxing.

Obs.—Hence many Adverbial expressions: as, ῥόδα ὀζει *he smells of roses*, δριμύ βλέπει *he looks savagely*.

§ 96. Verbs of *teaching, asking, depriving*, etc., take two Accusatives, of the person and of the thing: as,

οἱ Ἀθηναῖοι τοὺς Θηβαίους χρήματα ᾗτησαν

the Athenians asked the Thebans for money.

Obs.—In the Passive Voice the Accusative of the thing is often retained: as,

οἱ πολέμιοι τὰς ναῦς ἀφηρέθησαν

the enemy were deprived of their ships.

§ 97. Factitive Verbs take two Accusatives, of the Object, and of the Complement: as,

ὁ Κῦρος τὸν Γωβρύαν ἀπέδειξε στρατηγόν

Cyrus made Gobryas general.

II. THE ACCUSATIVE OF LIMITATION.

§ 98. The Accusative of Respect* is joined to Verbs, Substantives, and Adjectives: as,

βλέπω κολοιδὸν τῶμματ' ἐκκεκομμένον

I see a jackdaw with his eyes pecked out (lit. as to his eyes).

διὰ μέσης τῆς πόλεως ρεῖ ποταμὸς Κύδνος ὄνομα

through the middle of the city flows a river, Cydnus by name.

τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ

blind both in ears and mind and eyes art thou.

Obs.—Many Adverbs are thus formed: as, ἀρχήν *in the beginning*, χάριν *for the sake of*, δίκην *after the likeness of*, τὸ λοιπὸν *hereafter*, τὸ ἐναντίον *contrariwise*.

§ 99. The Accusative signifies Duration of Time, and Measure of Space: as,

τοὺς κύνας τὰς μὲν ἡμέρας διδέασι,† τὰς δὲ νύκτας ἀφιάσι

they tie up the dogs by day, but let them go by night.

* Also called Accusative of the Part Affected, and Accusative of Nearer Definition. So, καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρύψον κατ' ἄλσος *and do thou hide me as to my foot out of the way in the grove.*

† Used here only (Xen.) for the common δέουσι.

Μέγαρα ἀπέχει Συρακουσῶν πλοῦν οὐ πολὺν
Megara is distant from Syracuse no long voyage.

Obs. 1.—Hence the Adverbs μακράν *far*, τὴν ταχίστην *the most speedy way*, etc., supplying ὁδόν.

Obs. 2.—On the Accusative of the Participle used absolutely, see § 156.

§ 100. The Accusative is sometimes placed in apposition to a whole clause: as,

Ἑλένην κτάνωμεν, Μεγέλειω λυπὴν πικράν
let us kill Helen (which will be) a bitter grief to Menelaus.

Many Prepositions govern the Accusative (§ 76).

§ 101. ON THE DATIVE.

The Dative is the Case of the Remoter Object* or Recipient. It is also used (as the Ablative in Latin) to express the circumstances attending an action, as Cause, Manner, Instrument, Measure, Time, and Place.

I. DATIVE OF THE REMOTER OBJECT.

§ 102. This Dative is placed after many words which signify (1) Nearness, (2) Demonstration, (3) Gratification, (4) Dominion; and the contrary ideas.

(1) Nearness, and its contraries:

ταῦτα τοῖς κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται
these things he learns by associating with evil men.
 ὁμοῖος Φιλίππῳ, ἀνόμοιος τοῖς ἀδελφοῖς
like Philip, unlike his brothers.
 τοὺς αὐτοὺς ἡμῖν φίλους τε καὶ ἐχθροὺς ἔχετε
you have for friends and enemies the same men as we have.

(2) Demonstration, and its contraries:

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην
and indeed I tell thee all that I saw.
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς;
and what face shall I show on my appearance to my father?

(3) Gratification, and its contraries:

στείχει φίλος σοὶ σύμμαχος τε τῇδε γῇ
he comes a friend to thee and ally to this land.
 οἱ Ἀθηναῖοι ἐπολέμουν τοῖς Κορινθίοις
the Athenians were at war with the Corinthians.

* The true idea of the Dative Case is *proximity*. This will appear more clearly in the Syntax of Prepositions.

(4) Dominion, and its contraries :

μη ἐπίτασσε τοῖς κρατοῦσι
do not order thy masters.

πείθου λεγούσῃ χρηστά
obey her now that she says what is good.

Obs.—The following, ὠφελῶ *I help*, εὐφραίνω *I delight*, take an Accusative. Many Verbs of *commanding*, as ἄρχω *I govern*, κρατῶ *I have power over*, δεσπύζω *I rule*, take a Genitive.

§ 103. The Dative often follows Verbs compounded with the Particle ὁμοῦ, or the Prepositions ἀντί, ἐν, ἐπί, παρά, περί, πρὸς, σύν, ὑπό; and generally falls under one or other of the preceding classes: as,

ἔνεστι πολλά τῷ γήρῳ κακά
many evils are inherent in old age.
τὰ ἔργα τοῖς λόγοις οὐ συμφωνεῖ
his deeds do not agree with his words.

§ 104. Almost any word takes a Dative of the Recipient with the idea of Advantage or Disadvantage (*Dativus Commodi*): as,

ἔδωκεν ἡμῖν πολλά τὰ ἀγαθὰ
he gave us many good things.
Σόλων Ἀθηναίοις νόμους ἔθηκε
Solon laid down laws for the Athenians.
ὥς ἡλθες ἡμῖν ἀσμένους, ὦ φιλότατη
how glad we are to see thee, dearest goddess.

a. Here we may place the *Ethic Dative*:

τούτῳ μοι προσέχετε τὸν νοῦν
to this I pray (for me) attend.

b. εἰμί, ὑπάρχω, γίγνομαι, with a Dative imply *having*:

ἔστι μοι πόλις καὶ οἶκος
I have a city and a house.

§ 105. This Dative follows Perfects and Pluperfects Passive, and Verbals in τός and τέος: as,

ὦ τλήμον, ὥς σοι δύσφορ' εἴργασται κακά
O wretch! what intolerable evils have been wrought by thee.
ὠφελήτῃ σοι ἡ πόλις ἐστί
the city is to be benefited by thee.

II. DATIVE OF THE ATTENDANT CIRCUMSTANCES.

§ 106. The Dative is placed after many words signifying (1) Cause, (2) Manner, (3) Instrument, (4) Measure, (5) Time and Place.

(1) Cause :

ἀγνοία ἀμαρτάνει, οὐ κακία
from ignorance he sins, not from vice.

(2) Manner :

Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὀρνίθες ὥς
the Trojans indeed came on with cry and noise like birds.

Obs. 1.—Here belong the Adverbial expressions δρόμῳ at full speed, ὀργῇ angrily, σιγῇ silently, πεζῇ on foot, ἰδίᾳ privately, and many others.

Obs. 2.—Here also place the use of αὐτὸς in the Dative, in the sense 'self and all': as,

ἡ ναῦς κατελήφθη αὐτοῖς ἀνδράσιν
the ship was captured with crew and all.

(3) Instrument :

ὄζοισιν ἐλατίνοισιν ἤκοντίζετο
he was shot at with fir branches.

(4) Quantity and Price :

Σεμίραμις πέντε γενεαῖς πρότερον ἐγένετο τῆς Νιτώκριος
Semiramis was five generations earlier than Nitocris.

ἐζημίωσαν τὸν Μιλτιάδην πενήτηντα ταλάντοις
they fined Miltiades at fifty talents.

(5) Time and Place :

τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν ὁ Ἐπαμεινώνδας
on the same day died Epaminondas.

νῦν ἀγροῖσι τυγχάνει (ᾧν)
now he happens (to be) in the country.

Obs.—This Dative of Place without a Preposition is mostly confined to the poets, except in names of towns and Locative words: as, Μαραθῶνι at Marathon, Σαλαμῖνι at Salamis, Πλαταιαῖς at Plataea, Ἀθήνησι at Athens, Πυθοῖ at Pytho, Ὀλυμπίᾳσι at Olympia, etc.

ON THE GENITIVE.

The Genitive is the Case of the Class* to which a thing belongs, and out of which it is taken. It signifies: 1. Ablation or Separation. 2. Partition. 3. Relation.

I. THE GENITIVE OF ABLATION.

§ 107. Genitive of Separation follows words signifying *distance, leaving, ceasing*, and the like: as,

ἀπέχει ἡ Πύλος τῆς Σπάρτης σταδίου τετρακοσίου
Pylus is distant from Sparta four hundred stades.

ἐπεὶ δὲ θρήνων καὶ γόων ἐπαύσατο
and when he ceased from laments and groans.

§ 108. Genitive of Material is used simply; and also follows Adjectives and Verbs of *abounding, filling*, and their contraries: as,

Παρίου λίθου τὸν νεῶν ἐποίησαν
they built the temple of Parian marble.

χρημάτων μὲν εὐποροῦμεν, λόγων δ' ἀπορουῦμεν
in money indeed we abound, but words we lack.

§ 109. Genitive of the Author and Possessor:

τὰ ἔργα τοῦ Πραξιτέλους κάλλιστα ἦν
the works of Praxiteles were most beautiful.

ἔνο καὶ εἴκοσι ναῦς τῶν Ἀθηναίων ἔλαβον
they took twenty-two ships of the Athenians.

After the Verbs *γίγνεσθαι, φῦναι, εἶναι*, and others, signifying *origin*, we find a Genitive: as,

πατρὸς λέγεται ὁ Κῦρος γενέσθαι Καμβύσου
Cyrus is said to have been son of Cambyzes.

ἔστι κακοῦ φωτὸς ψεύδεσιν ἐξαπατᾶν
it is (the part) of a bad man to deceive by lies (lit. it comes from the character of a bad man).

a. Sometimes the Genitive depends on a word omitted: as,

οἱ παῖδες ἐφοίτων ἐς διδασκάλου
the boys used to go to the master's (house).

ἡ τοῦ Γλαυκοῦ Δηϊφόβη
Deiphobe (the daughter) of Glaucus.

§ 110. A Genitive of the Object is joined to Substantives, Adjectives, or Participles, which have a transitive force; especially those signifying *skill, care, desire*, and their contraries.

* πῶς γενική, the Case of the Genus.

1. Substantives:

τὸ παλαιὸν ἔχθος τῶν Κορινθίων
our ancient hatred of the Corinthians.

ἄλλαις δὲ λευκοῦ πώματος πόθος παρῆν
and to others desire of white drink (milk) was present.

2. Adjectives; especially Verbals, Adjectives ending in -μων and -κός, and Adjectives compounded of a privative:

ιατρός ἐστιν οὐκ ἐπιστήμων κακῶν
he is a physician who is not skilful in disease.

εὐδαίμονες οἷσι κακῶν ἀγευστος αἰών
happy whose life is without taste of ills.

ἄχαλκος ἀσπίδων
without brass of shields (i.e. without brazen shields).

τὸν στρατηγὸν χρή εἶναι ποριστικὸν τῶν ἐπιτηδείων τοῖς
στρατιώταις
the general ought to be capable of providing supplies for
his soldiers.

§ 111. A Genitive of the Object is joined to Verbs signifying to care, desire, need, perceive, remember, forget, and the like:

τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου;
why heedest thou so lightly thy ally?

ὅτ' ᾗσθετ' ὀρθίων κηρυγμάτων
when he heard (the) loud proclamation.

Obs. 1.—Verbs of perceiving, remembering, and forgetting, sometimes take the Accusative, and often the Accusative of the thing with a Genitive of the person: as,

τὰ δὲ ῥηθέντα βούλου μὴδὲ μεμνησθαι μάτην
and mind not even to remember to no purpose what was
said.

ἐγὼ πέπυσμαι ταῦτα τῶν σάφ' εἰδόντων
I have learnt these things of those who knew them well.

Obs. 2.—μέλει it concerns, μεταμέλει it repents, and δεῖ there is need, are used with a Dative of the person and Genitive of the thing: as,

ἐορτῶν καὶ χορῶν πᾶσι μέλει
all men care for feasts and dances.

ἐκάστη τέχνη δεῖ ἄλλης τέχνης
every art wants another art.

Obs. 3.—δεῖ takes also an Accusative of the person: as,
οὐ πόνον πολλοῦ με δεῖ
I need not much labour.

II. THE PARTITIVE GENITIVE.

§ 112. A Genitive of the Thing Distributed follows Partitive words, Comparatives and Superlatives :

(Note.—The Adjective will generally be in the Gender of the Genitive.)

πλῆθος ἀνθρώπων μέγα ἦν ἐν τῇ πόλει
a great multitude of men was in the city.

ἐγὼ δὲ καὶ τὴ τῆσδε κοινωνῶ τύχης
and I myself too share this fortune.

Obs. 1.—To this class belong all numerals: as, εἴκοσι τῶν στρατιωτῶν a hundred of the soldiers; and Verbs compounded with the Prepositions μετὰ and σύν: as, μετέχω I share, συλλαμβάνω I help, μεταδίδωμι I impart, etc.; and certain Substantives and Adverbs: as, ἅλις sufficient, τι some part of, τοσούτον so much of, etc.

καὶ μοὶ πόλεως μέτεστιν, οὐχί σοι μόνῳ
I too have a share in the state, not you alone.

ξυμβάλλεται δὲ πολλὰ τοῦδε δειμάτος
and many things contribute to this fear.

τί δὲ προσήκει δὴτ' ἐμοὶ Κορινθίων;
and what is there of the Corinthians that concerns me?

Obs. 2.—The Partitive Genitive follows Verbs especially that signify to aim at, lay hold of, begin, and the like: * as,

πρῶτον μὲν αὐτοῦ χερμάδας κραταιβύλους ἔρριπτον
first they began to throw at him hard stones.

ἐμοῦ ἐλάβετο τῆς χειρός
he took hold of me by the hand.

τούτων ἔχονται Γιλιγάμμαι
next to these come the Giligammæ.

τῆς γῆς ἔτεμον
they laid waste (some part) of the land.

Or we have an Adjective added: as,

τῆς γῆς τὴν πολλὴν ἔτεμον
they laid waste the best part of the land.

Obs. 3.—The Genitive of Time and Place belongs to this class: as,

βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν
the king will not fight (within the space) of ten days.

* Many of these Verbs take an Accusative if no idea of Partition is intended.

πολλάκις τῆς ἡμέρας
many times a day.

ὀψὲ τῆς ἡμέρας
late in the day.

πανταχοῦ τῆς χώρας ἀνθὴ φύεται
everywhere in the land flowers grow.

μάλα δ' ὤκα διέπρησον πεδίοιο
and very quickly they were making way over the plain.

§ 113. Genitive of Quality and Definition, including Measure of Time and Space :

τούτου τοῦ τρόπου εἰμί
I am a man of this character.

ὁδὸς τριῶν ἡμερῶν
a journey of three days.

τοῦ ποταμοῦ τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν
the breadth of the river is twenty-five feet.

III. THE RELATIVE GENITIVE.

§ 114. A Genitive of the Standard of Comparison follows Comparatives and Superlatives, and other words denoting *superiority* or *inferiority* : as,

ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος
O son, mayest thou prove more fortunate than thy father.

πασῶν γυναικῶν ἥδε τιμιωτάτη
this is the most precious of all women.

διαφέρει πασῶν τῶν ἐπιστημῶν ἡ σωφροσύνη
temperance is superior to all the sciences.

§ 115. A Genitive of Relation follows the Verbs ἔχω, ἤκω, in conjunction with the Adverbs εὖ, κακῶς, μετρίως, ὥς, and others : as,

ἔπλεον ὥς εἶχε γάχους ἕκαστος
they were sailing as each one was in respect of speed.

πῶς ἀγῶνος ἤκομεν;
how have we sped in the contest?

Obs.—Here we may place the Genitive of the Part Affected (comp. § 98):

νοσεῖ τῆς κεφαλῆς
he has a headache.

§ 116. A Genitive of Value or Price follows the Adjective ἄξιος, or is used alone after all words signifying *sale, exchange, ransom, purchase, value*, and the like : as,

ὁ χρυσὸς ἀρετῆς οὐκ ἀντάξιός
gold is not equivalent to virtue.

τῶν ἐμῶν παίδων φυγὰς
ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον,
my children's exile with my life I would barter, not merely with gold (i.e. I would give my life to save my children from exile).

τιμᾶται μοι ὁ ἀνὴρ τὴν δίκην θανάτου
the man estimates my punishment at death.

§ 117. Hence the Genitive of the Cause with Verbs, especially of *accusing, condemning, acquitting, prosecuting*; and with many Adjectives, Substantives, and Interjections : as,

Μιλτιάδην ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ
they prosecuted Miltiades for his tyranny in Chersonesus.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ
I envy you for your wisdom, but for your cowardice I hate you.

εὐδαίμων ὁ ἀνὴρ καὶ τοῦ τρόπου καὶ τῶν λόγων
happy is the man both for his character and his words.

κουρῇ θυγατρὸς πενθίμῳ κεκαρμένος
shorn with a mournful tonsure for his daughter.

οἱμοὶ τῶν ἐμῶν ἐγὼ κακῶν
ah me for my evils.

§ 118. The Genitive is often used absolutely with a Participle (as the Ablative in Latin) to signify the attending circumstances or the cause of an action : as,

ταῦτα ἐγένετο Κύρου βασιλεύοντος
this happened (when) Cyrus (was) reigning.

(*Note.*—In this case ἐπὶ Κύρου βασιλεύοντος is more usual.)

ἀπειρηκότων τῶν στρατιωτῶν ἡ πόλις ἐάλω
the soldiers having been worn out the city was taken.

PREPOSITIONS.

§ 119. Prepositions are used in Syntax to express more fully the Relations of Nouns.* They express, 1. The Place or Time from, at, or to, which an Action is conceived. 2. The Relations of ideas to one another, arising out of these local notions.

* All Prepositions are originally Adverbs of Place.

I. PREPOSITION GOVERNING ACCUSATIVE ONLY.

§ 120. *eis* (ἐνς) = MOTION INTO—to, into (in with Acc.):

1. PLACE to or into which we go: as, *λέγει εἰς πόλιν* to go into a city.

2. TIME towards which: as, *εἰς ἑσπέραν* until evening, *εἰς ἐνιαυτόν* for a year, *εἰς τρίτην ἡμέραν* till the third day.

3. CAUSAL, signifying the Aim, Object, or Purpose of an Action: as,

εἰς τὴν πόλιν ἔδαπανα
he used to spend money on the state.

εἰς κέρδος τοῦτο δρῶμεν
we do this for gain.

4. RESPECT and LIMITATION: as,

εἰς ἀρετὴν εἶ τις ἄλλος θαυμαστός ἦν
as to virtue he was admirable beyond all others.

ναῦς εἰς τὰς τετρακοσίας
about four hundred ships.

Obs. 1.—The Accusative is sometimes omitted by Ellipsis: as, *εἰς Ἅιδου* to Hades' (supply *δόμον*), *εἰς Ἀθηνᾶς* to Minerva's (supply *ἱερόν*).

Obs. 2.—Before names of Persons *ὥς* is used for *εἰς*: as, *ὥς βασιλέα* to the king, *ὥς τοὺς Ἀθηναίους* to the Athenians. This idiom arose out of the use of *ὥς εἰς* together, *εἰς* being dropped.

Obs. 3.—The following are some common phrases formed with *εἰς*: *εἰς καιρόν* in season, *εἰς δέον* at time of need, *εἰς καλόν* at a good time, *εἰς τὰ πρῶτα* in the highest degree, *εἰς τὸ παραχρῆμα* immediately.

II. PREPOSITIONS GOVERNING GENITIVE ONLY.

§ 121. *ἀντί* = POSITION OVER AGAINST:

1. OF PLACE—*opposite to, before.**

2. COMPARISON—*instead of* (= set over against): as,

ἐν ἄνθ' ἐνὸς τίθημι
I set one thing against another (with the idea of comparison).

* No instance is now found of this meaning except in compounds.

οἱ ἀγαθοὶ ἀντὶ μικρῶν ἴσασι χάριν
good men are thankful for small favours.

χώρας λέλειπται μόνος ἀντὶ σοῦ φύλαξ
he is left the sole guardian of the land in thy stead.

3. Hence in ADJURATIONS: as,

οἱ σ' ἀντὶ παίδων τῶνδε ἱκετεύομεν
we who entreat thee by these thy children (i.e. standing before and pointing at them).

§ 122. *πρό* = POSITION IN FRONT OF:

1. Of PLACE:

1. *Before*: as, *πρὸ θυρῶν before the doors, πρὸ τοῦ βασιλέως in the presence of the king.*

2. *Forward*: as, *πρὸ ὁδοῦ ἐγένοντο they were set forward on their way.*

2. Of TIME: *πρὸ ἡμέρας before day, οἱ πρὸ ἡμῶν our ancestors.*

3. *Comparisons*:

πρὸ πολλῶν χρημάτων ἐλοίμην ἂν σοι εἰς ὄψιν ἐλθεῖν
before a large sum of money I should have preferred to see you.

μηδὲν περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου
prefer nothing to justice.

4. *On behalf of*:

πρὸ τῆς πατρίδος ἀπέθανον
they died for their country.

Obs.—*ὑπέρ* is generally used in this sense.

§ 123. *ἀπό* = WITHDRAWAL FROM NEAR:

1. Of PLACE—*away from*:

αἱ πόλεις ἀπὸ τῆς θαλάσσης ψκίσθησαν
the cities were built away from the sea.

ἦκει θεωρὸς Δελφικῆς ἀφ' ἐστίας
an ambassador is come from the hearth of Delphi.

Obs.—To this sense belong several phrases: as, *ἀφ' ἵππων in a chariot* (lit. *from*), *ἀπὸ σκοποῦ wide of the mark, ἀπ' ἐλπίδων, ἀπὸ γνώμης far from my hopes or thoughts.*

2. Of TIME—*after, since*: *ἀπὸ παιδων from childhood, ἀπὸ δείπνου after supper, ἀφ' ἡμέρας τῆς νῦν from this day forth.*

3. ORIGIN, CAUSE, MATERIAL :

ἀπὸ πατρὸς καὶ μητρὸς τῆς αὐτῆς
sprung from the same father and mother.
 τλήμων ἀπ' ἐντόλμου φρενός
doomed to suffering because of your brave heart.
 ἀπὸ τούτων τῶν χρημάτων στρατεύμα συνέλεξεν
with this money he collected an army.

Compare the phrases: οἱ ἀπὸ βουλῆς *the councillors*; οἱ ἀπὸ Πλάτωνος *the Platonists*; ἀπὸ μνήμης, ἀπὸ στόματος *by heart*; ἀπὸ ταυτομάτου, ἀπὸ τύχης *by chance*; ἀπὸ τοῦ παραχρῆμα *immediately*; ἀπὸ μικροῦ *at small cost*; ἀπ' ὀμμάτων *as an eye-witness*.

Obs.—In composition ἀπό has the following idiomatic senses:—

1. *Completion*: ἀσ, ἀποτελεῖν *to complete thoroughly*, ἀποθαυμάζειν *to wonder exceedingly*.

2. *Negation*: ἀσ, ἀπανδᾶν, ἀπειπεῖν *to say no*, therefore, *to be weary*, ἀπείρηκα *I am tired* (§ 118), ἀπόρητον *not to be told*.

3. *Return*, as *re* in Latin: ἀποδίδωμι *I give back*.

4. *In one's favour*: ἀπογιγνώσκω *I acquit* (i.e. so as to remove the accusation), ἀποδιαιτῶ *I decide a case in a man's favour* (lit. away from him—compare κατὰ, A. 2), but ἀποκαλῶ *I abuse*.

§ 124. ἐκ = REMOVAL FROM WITHIN :

1. Of PLACE—out of, away from: ἐκ τῆς μάχης ἔφυγεν *he fled from the battle*.

Compare the phrases: ἐκ γῆς *off land*; ἐξ εὐωνύμου χερὸς *on the left hand*; ἐκ βελέων *out of weapon's-throw*.

2. Of TIME: ἐκ τῆς ναυμαχίας *after the sea-fight*. So, ἐκ παιδῶν *from childhood*, ἐκ κυμάτων *after a tempest*, ἐξ εἰρήνης πόλεμος *after peace, war*, τυφλὸς ἐκ ἑδορκότος *blind after seeing*.

3. ORIGIN, CAUSE, MATERIAL, INSTRUMENT, AGENT :

ὦ τέκνον, ὦ παῖ πατρὸς ἐξ Ἀχιλλέως
O child, son of a father like Achilles.

ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει
but from some fear he has shut up his tongue.

ἐκ διφθερῶν ποιοῦνται τὰ πλοῖα
they make their boats of skins.

οὐκουν ποτ' ἐκ τούτοις γε μὴ σκήπτροις ἔτι ὁδοιπορήσεις
no more with these two crutches shalt thou journey.

Δημαράτῳ ἡ χώρα ἐκ βασιλέως ἐδόθη
the country was given to Demaratus by the king.

Many phrases are formed by έκ: as, έκ τοῦ φανεροῦ—προφανοῦς *openly*, ἐξ ἀπροσδοκήτου *unexpectedly*, ἐξ ἴσου *equally*, ἐκ παρασκευῆς *designedly*, ἐκ μιᾶς ὁρμῆς *with one impulse*, ἐκ βίας *violently*.

Obs.—έκ in composition * has the particular senses of—

1. *Selection*: as, ἐκπροεπής *conspicuous*, Lat. *egregius*.
2. *Completion*: as, ἐκπέρθω *I destroy utterly*, ἐξοπλίζω *I arm completely*.

The Genitive is governed also by the Improper Adverbs ἄνευ, χωρὶς *without*, πλὴν *except*, ἔνεκα, ἕκατι *on account of*, χάριν *for the sake of*, δίκην *after the likeness of*; and Adverbs of Time and Place: as, εἴσω, ἔμπροσθεν, ἐντός, ἔξω, ἐγγύς, μετὰξύ, πλησίον, πέραν, and others.

III. PREPOSITIONS GOVERNING DATIVE ONLY.

§ 125. έν† = POSITION—in, on:

1. Of PLACE—in, on, at, among: as, έν νήσῳ *in an island*, έν γῇ *on land*, ή έν Μαντινείᾳ μάχη *the battle at Mantinea*, έν τούτοις χάλεπὸν ἐστὶ κατηγορεῖν *it is difficult to conduct the accusation before (among) these jurymen*.

2. Of TIME: as, έν τούτῳ τῷ χρόνῳ *at this time*, έν πέντε ἡμέραις *in five days*, έν ᾧ *at which time*.

3. a. ATTENDANT CIRCUMSTANCES; b. INSTRUMENT; c. OCCUPATION:

a. έν πολέμῳ εἶναι *to be engaged in war*, έν ὀργῇ εἶναι *to be angry*, καὶ ἄλλοι έν τοιαύταις ξυμφοραῖς ἀλίσκονται *others too are caught in such misfortunes*. So, έν δίκῃ *justly*, έν μέρει *in turn*.

b. έν χερσὶ λαβεῖν *to catch with the hands*, έν μολπαῖς ὕμνεῖν *to sing with songs*, ἐσημήνατέ μοι καὶ έν ἱεροῖς καὶ έν οὐρανίοις σημείοις καὶ έν οἰωνοῖς καὶ έν φήμαις ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν *ye showed me both by sacrifices, and by signs from heaven, and by omens, and by oracles, what ought to be done and what ought not*.

c. τότε οὖν ὁ μάντις ἦν έν τῇ τέχνῃ *then therefore the prophet was engaged in his art*, οἱ έν ποιήσει γενόμενοι *those who were engaged in poetry*.

* Only the rarer idioms are given in the case of compounds.

† έν and εἰς are both etymologically the same word (ένς). In Pindar, we have έν for εἰς: as, έν νάπος Θεοῦ *into the grove of the God*. Compare the two uses of the Latin *in*.

4. A derived sense—‘*resting in one’s hands*,’ ‘*in one’s power*’ :
as,

ἐν σοι γάρ ἐσμεν

for we are in thy hands.

ἀλλὰ νῦν ἔτ’ ἐν σαντῶ γειοῦ

become now under thine own control.

Obs. 1.—Phrases : *ἐν ἴσῳ* on an equality, *ἐν καιρῷ*, *ἐν ὥρᾳ* opportune, *ἐν τούτῳ*, *ἐν μέσῳ* meanwhile, *ἐν κεφαλαίῳ* in fine, *ἐν ἑλαφρῷ ποιῆσθαι* to make light of a thing.

Obs. 2.—*ἐν* in composition has a peculiar sense : as, *ἐνδιδόναι* to yield, to give in.

§ 126. *σύν* or *ἐν* = CONJUNCTION WITH :

1. LOCAL—*together with* : as,

ἐν τῇ μητρὶ

with his mother.

οὐδὲν ῥῆμα ἐν κέρδει κακόν

no speech accompanied by gain is bad.

Hence, *ἐν θεοῖς* with the aid of the gods, *ἐν τοῖς Ἕλλησιν εἶναι* on the side of the Greeks, *ἐν ταῖς γυναιξὶ τὰς μάχας ποιοῦμενος* fighting with (against) women.

2. RELATION : Attendant Circumstances and Manner :

ἐν γήρᾳ βαρύς

heavy with age.

εἰ τι μὴ ἐν ἀργύρῳ ἐπράσσειτ’ ἐνθὲνδε

unless some tampering with money were going on from hence.

Observe the phrases : *ἐν δίκῃ* justly, *ἐν χρόνῳ* at length, *ἐν τῷ νόμῳ* legally, *ἐν τάχει* speedily, and others.

IV. PREPOSITIONS GOVERNING GENITIVE AND ACCUSATIVE.

§ 127. *διά* = DIVISION INTO TWO PARTS—*through*. With the GENITIVE* = *through*, by means of. With the ACCUSATIVE = *through*, on account of.

A. WITH GENITIVE.

1. LOCAL :

a. *Position through* : as, *διὰ πάσης τῆς Εὐρώπης* throughout all Europe, *διὰ πεδίου* through the plain, *διὰ νήσου* through the island.

* These summaries are intended to give the leading meaning only for each Case—not to include all the meanings which are given in detail under the Cases.

b. *Position between*: as, διὰ χερῶν *in the hands*.

Obs.—Hence we have phrases with the words *ίέναι, έρχεσθαι, είναι, γίγνεσθαι, λαμβάνειν*: as, διὰ φιλίας *ίέναι τινί* *to be friendly to any one*, δι' όργης *είναι* *to be angry*, διὰ φόβου *έρχεσθαι* *to be afraid*.

2. TIME, and 3. SPACE:

a. *Time during which*: as, διὰ παντός τοῦ χρόνου *through all that period*, διὰ νυκτός *throughout the night*.

b. *Interval of time or space*: as, δι' έτών *είκοσι* *after twenty years*, διὰ τρίτου έτους *every third year*, διὰ τοσούτου *so far off*, διὰ δέκα έπάλξεων *every tenth battlement*, διὰ μέσου *in the midst or meanwhile*, διὰ πολλοῦ, μακροῦ, λίγου (sub. χρόνου).

4. *MEANS, CIRCUMSTANCES*: as, δι' άγγέλων *by means of heralds*, δι' έαυτοῦ ταῦτα ποιεί *he does this by himself*, δι' όφθαλμών όρᾶν *to see with the eyes*, βροντή έρράγη δι' άστραπής *thunder crashed with lightning*.

5. COMPARISON, VALUE, DISTINCTION:

δι' οὔδενός ποιῶμαι	διὰ πάντων πρέπει
<i>I esteem as nought.</i>	<i>he is conspicuous above all.</i>

B. WITH ACCUSATIVE.

1. LOCAL: as,

διὰ πόντιον κύμα
through the wave of the sea.

Obs.—This use occurs only in Poetry.

2. TIME: as, διὰ νύκτα *throughout the night*.

3. CAUSE OR MEANS:

a. *Efficient Cause*: as,

διὰ σέ έχω ἃ έχω
it is through you that I have what I have.

διὰ τὸ κάλλος ἡ ἀρετὴ φιλεῖται
virtue is loved for its beauty.

b. *Final Cause, Object*: as, διὰ τοῦτο *on this account*, διότι; *wherefore?* διὰ πολλά *on many accounts*.

Obs.—διά in composition denotes—

1. *Division*: as, διαίρῳ *I divide*, διαπέμπω *I send in different directions*.

2. *Distinction*: as, διαπρέπω, διαφέρω *I excel*.

3. *Completion*: as, διεργάζομαι *I complete*, δισχυρίζομαι *I insist utterly*.

4. *Competition*: as, διαθέω πρὸς τινα *I run a race with a man*, διαπίνω *I have a drinking match with a man*.

§ 128. κατά = DOWNWARD MOTION—Contraposition.* With the GENITIVE = *down from, down about, against*. With the ACCUSATIVE = *down to, down along, according to*.

A. WITH GENITIVE.

1. *LOCAL*: as,

βῆ δὲ κατ' Οὐλύμποιο καρήνων
and he went down from the heights of Olympus.

στείχω κατὰ γῆς
I go below the earth.

2. *RELATION*—with regard to, against: as,

κατὰ τῶν ἄλλων τεχνῶν τοιαῦτα εὐρήσομεν
in respect to the other arts we shall find this.

λέγων καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά
speaking against us most outrageous evils.

So, καταφρονῶ *I think against or despise*, κατηγορῶ *I speak against, accuse*, καταγιγνώσκω *I decide against, condemn*.

Obs. 1.—Hence in Attic κατά is used in Oaths: as,

ὄμνυμι κατὰ τέκνων
I swear by my children.

Obs. 2.—In the following passage it seems to have the force of numbering:

τῇ δ' Ἀγροτέρῃ κατὰ χιλίων παρήνεσα
εὐχὴν ποιήσασθαι χιμάρων
I advised them to make a vow to Diana at the rate of a thousand kids.

Observe the phrases καθ' ὅλου *generally*, κατὰ παντός *entirely*.

* The idea of κατά is: (1) That two objects are so placed that a line may be drawn down from one to the other. (2) From the production of such lines, we get the idea of *extension* over space or time. (3) From the contraposition of two objects, we get the idea of *comparison*. (The difference between the two Cases is this: that, with the *Genitive*, the lines are drawn from an object; with the *Accusative*, to it. But it is not always easy to distinguish the two.)

B. WITH ACCUSATIVE.

1. LOCAL—over against, down, along, at: as,

κατὰ τὸν Τερινᾶϊον κόλπον
in a line with the Terinæan gulf.

παρήεσαν αἱ παρθένοι κατὰ τοὺς πατέρας
the girls passed by opposite to their fathers.

κατὰ ῥόον down the stream, κατὰ γῆν καὶ κατὰ θάλασσαν
by land and sea.

2. TIME: as, κατὰ τὸν αὐτὸν χρόνον about the same time, οἱ καθ' ἑαυτοὺς ἄνθρωποι the men of their own day.

3. RELATION—with regard to, according to: as,

κατὰ νόμον
in accordance with law.

ἡ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν
surely she is exceedingly fair both in eye and face.

κατ' ὁμῶς τὰς Ἀπόλλωνος
according to the oracles of Apollo.

Obs. 1.—A special sense of Distribution is found under this head: as,

κατὰ ἔθνη καὶ κατὰ φυλάς
by nations and tribes.

κατὰ χρόνους ἐτάξαντο τὰ χρήματα ἀποδοῦναι
they settled that he was to pay off the money at regular times (i.e. by instalments).

Obs. 2.—We have many phrases arising from the use of κατά: as, κατὰ καιρὸν opportunely, κατὰ κράτος at full speed, κατὰ μικρὸν little by little, κατὰ στόμα face to face, κατὰ πόδα on the spot, κατὰ τάχος quickly.

κατά in Composition has the following chief senses:

1. In Answer to: as, καταβοάω I shout in answer to, καταδω I sing in answer.

2. Completion: as, κατεσθίω I devour entirely, κατακίμπρημι I burn down.

3. Gives a transitive sense to a Verb intransitive: as, θρηνέω I lament, καταθρηνέω I bewail (i.e. lament with respect to some one).

4. In the words *κατάγω, καταπλέω, κατιέναι, κατέρχεσθαι, κατὰ* has the sense 'back home,' 'down to land':* as,

ἦκω μὲν ἐς γῆν τήνδε καὶ κατέρχομαι
I am come to this land and am on my way back from exile.
κατήγαγον τὰς ναῦς
they brought their ships to land.

§ 129. *ὑπέρ* = SUPERPOSITION.

With the GENITIVE = Position or Motion, *above*. With the ACCUSATIVE = Position or Motion, *beyond*.

A. WITH GENITIVE.

1. LOCAL—*above*: as,

ὁ ἥλιος ὑπὲρ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει
the sun passing over the houses throws a shadow of them.
ὑπὲρ θαλάσσης οἰκοῦσι
they live above the sea (i.e. inland).

2. RELATION—*on behalf of, concerning, for the sake of*: as,

ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος
death for Greece.
ὑπὲρ σοῦ ἀποκρινοῦμαι
I will answer for you.
ἀνδρὸς ἀθλίου πύεσσεθ' ὑπὲρ
you will inquire concerning a wretched man.
ὑπὲρ τοῦ μηδένα βιαίῳ θανάτῳ ἀποθνήσκειν
in order that no one may die a violent death.

B. WITH ACCUSATIVE.

1. LOCAL—*beyond*: as,

ὑπὲρ Ἡρακλείας στήλας ἔξω κατοικοῦσι
they live outside beyond the pillars of Hercules.

2. TIME: as, *ὑπὲρ τὰ Μηδικά* *before (beyond) the Persian war.*

3. COMPARISON—*above, beyond*: as, *ὑπὲρ ἐλπίδα* *beyond (above) hope*, *ὑπὲρ τὰ τεσσαράκοντα ἔτη* *above forty years*, *ὑπὲρ αἰσαν*, *ὑπὲρ μοῖραν* *beyond (contrary to) right.*

Obs.—In composition *ὑπέρ* signifies *Excess*: as, *ὑπερήδομαι* *I am excessively delighted*, *ὑπερβαίνω* *I transgress*, *ὑπερβάλλω* *I exceed.*

* Here *κατὰ* really means *down* from the line of the horizon. So, *ἀνάγειν* *to put out to sea*, i.e. *up to the horizon line*, *ἀναβαίνειν, ἀνάβασις* *to go up into the country* (i.e. from the coast, which is lower), especially, up to the capital of Persia.

V. PREPOSITION GOVERNING ACCUSATIVE AND DATIVE.

§ 130. ἀνά = UPWARD MOTION:*

1. LOCAL—*up, along, through*: as,ἀνά τὸν ποταμόν
*up the river.*Ἀλκμαιωνίδαι ἐβώσθησαν ἀνά τὴν Ἑλλάδα
*the Alcmaeonids were famed through Greece.*2. TIME—*through*: as, ἀνά νύκτα *through the night.*

3. DISTRIBUTION: as,

ἀνά πέντε παρασάγγας τῆς ἡμέρας ἤλανον
*they were marching at the rate of five parasangs a day.*Obs.—ἀνὰ κράτους *strongly*, ἀνὰ μέρος *in part.*

B. WITH DATIVE.

ἀνά *upon* is found with a Dative in Epic, Doric, and Lyric Poetry: as,εὐδεῖ δ' ἀνὰ σκάπτῳ Διὸς αἰετός
*and the eagle sleeps on Jove's sceptre.*Note.—In Homer, *Odyss.*, with a Gen.: as, ἀνὰ νηὸς ἔβην.Obs.—In Composition ἀνά has the peculiar sense of 'back' (i.e. going up again to the source). So, ἀναχωρῶ *I go back, I retreat*, ἀναβλέπω *I get back my sight*, ἀναρῖθμαι *I retract*. For ἀνάγω, etc., see note on p. 117.

VI. PREPOSITIONS GOVERNING GENITIVE, ACCUSATIVE, AND DATIVE.

§ 131. ἀμφί = ON BOTH SIDES.†

A. WITH GENITIVE.

1. LOCAL: as,

ἀμφὶ ταύτης τῆς πόλιος οἰκεῦσι
they live round this city.

2. RELATION:

1. *With regard to*: as,τοιὰδ' ἀμφὶ σῆς λέγω παιδὸς θανούσης
*such things I say about thy dead child.** ἀνά and κατά are opposites, but in their derived meanings they coincide, for the motion proceeds from one thing to another in both cases. Thus they both are *Distributive* and *Relative*. We may say: *κατὰ πόλεις* or *ἀνὰ πόλεις*; *ἀνὰ μέρος* or *κατὰ μέρος*.

† ἀμφί is chiefly Ionic and poetical.

2. *On account of*: as,

μάχεσθον πίδακος ἀμφ' ὀλίγης
they fight for some small fountain.

B. WITH DATIVE.

1. LOCAL—*round about*: as,

μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβέλοισιν ἔπειραν
then they cut up all the rest and pierced it on spits.

2. RELATION—*with regard to, on account of*: as, φοβηθεὶς ἀμφὶ τῇ γυναικί *fearing for the woman*, ἀμφὶ φόβῳ *for fear*, ἀμφὶ θυμῷ *for anger*.

3. INSTRUMENT—*by means of*: as, ἀμφὶ Λαοτίδα σοφίᾳ *by the skill of Apollo*.

C. WITH ACCUSATIVE.

1. LOCAL, 2. TIME—*about, around*: as,

ἀμφὶ σὸν πίτνω γόνυ	ἀμφὶ δεῖπνον ἔχειν
<i>I fall at thy knee (i.e. with</i>	<i>to be engaged about supper.</i>
<i>hands clasped round).</i>	
ἀμφὶ τὸν χειμῶνα	
<i>about winter.</i>	

3. NUMBER (indefinitely): as,

ἀμφὶ τοὺς μυρίους	ἀμφὶ τὰ ἑκατὰ ἔτη γεγονώς
<i>about ten thousand.</i>	<i>about sixteen years old.</i>

In composition ἀμφί retains the simple sense: as, ἀμφιλέγειν, *to dispute, to speak on both sides*.

§ 132. περί = ALL AROUND.

A. WITH GENITIVE.

1. LOCAL: as, περί Δαρδανίας *round Dardania*.2. RELATION—*concerning, for the sake of*: as,

λέγοντες καὶ ἀκούοντες	ἀμύνεσθαι περί πάτρης
περί ἐκάστου	<i>to fight for one's country.</i>
<i>speaking and hearing</i>	
<i>concerning everything.</i>	περιδύσθαι περί τινος
	<i>to wager for a thing.</i>

3. COMPARISON: as,

ἀλλ' ὃδ' ἀνὴρ ἐθέλει περί πάντων ἔμμεναι ἄλλων
but this man wishes to be before all others.

Connected with this meaning are the phrases: περί πολλοῦ, παντός, ὀλίγου, μικροῦ, οὐδενός, ποιῆσθαι *to esteem highly, slightly,*

etc. In these cases *περί* is often omitted. Both are usages of good prose writers.

B. WITH DATIVE.

1. LOCAL—*about, round*: as,

περὶ τῇ χειρὶ χρυσοῦν δακτύλιον εἶχε
he had round his hand a golden ring
περὶ ταῖς κεφαλαῖς εἶχον τιάρας
about their heads they wore turbans.

Observe the two idioms:

πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει
fallen upon this newly reeking sword.
ἐπιστάμεθα καὶ τὸν βάρβαρον αὐτὸν περὶ αὐτῷ τὰ πλείω
σφαλέντα
we know that the barbarian tripped himself up for the
most part.

2. RELATION—*concerning, because of, on behalf of*: as, *δεδιώτες περὶ τῷ χωρίῳ fearing about the place, περὶ φόβῳ for fear, περὶ πατρίδι μαρναμένος fighting for one's country.*

C. WITH ACCUSATIVE.

1. LOCAL—*round*: as,

φύλακας δεῖ περὶ τὸ στρατόπεδον εἶναι
there must be guards round the camp.
ἔκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν
Phœnicians used to live round the whole of Sicily.

2. TIME, and 3. NUMBER: as, *περὶ πλήθουςαν ἀγοράν about full market, περὶ ἑβδομήκοντα ναῦς about seventy ships.*

4. RELATION—*concerning*: as,

περὶ ἡδονὰς καὶ λύπας ἡ ἀρετὴ
virtue is concerned with pleasures and pains.

περί in Composition signifies—

1. *Excess*: as, *περιχαρῆς exceedingly joyful.*

2. *Neglect* (from the idea of looking over a thing, and thus passing it by): as, *περιορῶ to overlook, permit a fault.*

Obs.—These two Prepositions form several phrases: as, *οἱ περὶ βασιλεία the attendants of the king or the king and his people, τὰ περὶ τοὺς θεοὺς the worship of the gods, τὰ περὶ τὰς τάξεις military tactics, τὰ περὶ τὰς ναῦς naval affairs, οἱ περὶ τοὺς λόγους orators, οἱ ἀμφὶ Πλάτωνα the Platonic philosophers, οἱ ἀμφὶ Ξέρξην the army of Xerxes.*

§ 133. ἐπί = SUPERPOSITION (with a further idea of Removal).

With the GENITIVE = upon.

With the DATIVE = in addition to.

With the ACCUSATIVE = against.

A. WITH GENITIVE.

1. LOCAL—on, towards: as,

ἐπὶ τῶν ὀρέων τῶν ὑψηλοτάτων
on the highest mountains.

πλεῖν ἐπ' οἴκου
to sail homewards.

τὰ ἐπὶ Θράκης
the districts towards Thrace;—Chalcidice.

ἐπὶ μιᾶς ἀγκύρας ὁρμεῖν
to ride on one anchor (lit. over).

ἰρῶ σε ἐπὶ προσπόλου μιᾶς χωροῦντα
I see thee journeying in dependence on one attendant.

So, ἐφ' ἡμῶν by ourselves, ἐφ' ἑαυτοῦ by himself.

Contrast ἡ ἐπὶ τῆς Ὀλύνθου, ἡ ἐς τὴν Ποτίδαιαν either towards Olynthus or to Potidæa.

Hence the phrases: τάσσεισθαι ἐφ' ἑνός, ἐπὶ τριῶν, etc., to be drawn up one, three, deep, ἐπὶ κέρως πλεῖν to sail in column—the line resting on its end. Also, λέγειν ἐπὶ δικαστῶν to speak before a jury, ἐπωμόσαντο ἐπὶ τῶν μαρτύρων they swore upon the witness—the action being represented as resting on, supported by, the persons.

2. TIME: as,

ἐπὶ Κύρου βασιλεύοντος	ἐπὶ τῶν κινδύνων
in the reign of Cyrus.	in the time of danger.

3. RELATION:

1. The occasion or author: as,

ἡ ἐπ' Ἀνταλκίδου εἰρήνη καλουμένη
the peace called after Antalcidas.

2. Concerning: as,

ἐπὶ τοῦ καλοῦ λέγων παιδός
speaking concerning the beautiful boy.

3. Conformity to a standard (the condition on which the act rests): as,

ἐπὶ τοῦ βίου τοῦ καθ' ἡμέραν ἐπιδείξειεν ἂν τις
one might show this by the standard of daily life.

B. WITH DATIVE.

1. LOCAL—on, at, by, in addition to : as,

οἱ ἐπὶ ταῖς μηχαναῖς *those stationed at the engines.*

ἐπὶ τῷ σίτῳ πίνειν *to drink at one's meat* (i.e. in addition to it). So, ἐπὶ τῷ φάγοις ἄν; *what sauce would you like?*

ἐπὶ πᾶσιν ἐπανεῴστη *he rose afterwards after all.*

φόνος ἐπὶ φόνῳ *murder upon murder.*

2. TIME :

1. ἐπὶ νυκτὶ

in the night (Hom.).

2. ἐπ' ἐξεργασμένοις

after all is over.

3. RELATION :

1. *Occasion or author* : as,

χαίρωμεν ἐπὶ τούτοις
let us rejoice at this.

ἐπὶ τινι καλεῖν

to call after a man.

2. *Object* : as, ἐπὶ γέλωτι *for a joke*, ἐπὶ πείρᾳ, *for an experiment.*

κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων

utter what you will, only see that you speak not with a view to gain.

ψεύδεται καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει
he lies and speaks to calumniate me.

3. *Dependence on* : as,

ἐφ' ἡμῖν ἐστὶ τοὺς ἀδίκους κολάζειν

it is in our power to chastise the wicked (i.e. the charge rests upon us).

4. *Circumstances, conditions* : as,

ἀλλ' οὐκ ἐπ' ἀρήτοις γε τοῖς ἐμοῖς λόγοις

not with my words as they remained unspoken (not in my secret heart).

τὴν χώραν ἀνέθεσαν τῷ Ἀπόλλωνι ἐπὶ πάσῃ ἀεργίᾳ
they dedicated the land to Apollo, to be entirely untilled.

So in the phrases : ἐπὶ τούτοις, ἐφ' ᾧ τε, ἐπ' οὐδενί *on these conditions, on condition that, on no terms whatever*, ἐπ' αὐτοφώρῳ *in the very fact.*

C. WITH ACCUSATIVE.

1. LOCAL—upon (with idea of motion to), towards, against : as,

προελθὼν ἐπὶ βῆμα ὑψηλὸν ἔλεγε

having stepped forward on to a lofty platform he spake.

καταφεύγει ἐπὶ τεῖχος
he flees to the top of the wall.

ἐπὶ τοὺς Ἀθηναίους ἤκουσι
they are come up against the Athenians.

Hence of *extension towards*: as,

ἐπὶ δεξιὰ ἢ ἐπ' ἀριστερά ἵεναι
to go either to the right or to the left.

ὥς ἐπὶ τὸ πολὺ *in general*, ὥς
 ἐπὶ τὸ πᾶν εἰπεῖν *to speak generally.*

ἐπ' ἀσπίδας πέντε καὶ εἴκοσιν
 ἐτάξαντο
they drew up their line twenty-five deep (lit. extending to twenty-five shields).

2. **TIME**: as,

ἐπὶ πολλὰς ἡμέρας
for many days.

ἐπὶ πολὺν χρόνον,
for a long time.

3. **RELATION**:

1. **Concerning**: as, τὸ ἐπ' ἐμέ *as far as concerns me.*

2. **Object**: as,

ἐπὶ τὰς ναῦς ἔπεμψαν
they sent for the ships.

ἐπὶ θήραν ἦσαν
they went for hunting.

3. **Conformity to a standard**: as,

ἐπὶ τὸ σωφρονέστερον
in accordance with what is more prudent.

ἐπὶ forms several phrases: as,

ἐπ' ἀληθείας, ἐπ' ἀληθείᾳ
in truth.

ἐπὶ πᾶν
altogether.

ἐφ' ἐξῆς
in order.

ἐπ' ἴσα
equally.

ἐπ' ἐλαφρῶ
easily.

ἐπὶ πόδα
step by step.

Obs.—ἐπί in Composition has the peculiar senses of—

1. **Addition**: as, ἐπιδίδωμι *to add, increase.*

2. **Movement to and fro**: as,

ἰσθὸν ἐποίχεσθαι
to go to and fro as the loom.

3. **Accompaniment**: as, ἐπαδεῖν *to sing to music*, ἐπαιλεῖν *to accompany on the flute.*

3. RELATION :

1. *Of the Object*: as,

Εὐρυσθέως πέμψαντος ἵππειον μετὰ ὄχημα
Eurystheus having sent him after the horse-chariot.

2. *Conformity to a standard*: as,

μετὰ σὸν καὶ ἐμὸν κῆρ after thy and my heart's desire.

Obs.—In composition μετὰ chiefly means—

1. *Change*: as, μεταγινώσκω *I change my mind.*

2. *Interchange*: as, μετέχω *I partake*, μεταδίδωμι *I impart.*

3. *Removal*: as, μεθίημι *I let go.*

§ 135. παρά = JUXTAPOSITION—*by the side of.*

With the GENITIVE—from the side of = *from.*

With the DATIVE—at the side of = *by.*

With the ACCUSATIVE—to the side of = *to.*

A. WITH GENITIVE.

1. *LOCAL*—*from*: as, ἀγγελία ἤκει παρὰ βασιλέως *a message is come from the king.* So always with πρέσβεια, ἄγγελοι, οἱ παρ' ἡμῶν *our party.* In Poetry τὰ παρ ποδός *things close at hand.*

2. *CAUSAL*—*the origin*: as,

μανθάνετε τὰ πάλαι παρὰ τῶν ποιητῶν
learn ancient events from the poets.

B. WITH DATIVE.

1. *LOCAL*—*at, before, with*: as,

ἔστη παρὰ τῷ βασιλεῖ *he stood before the king.*

μέγας παρὰ βασιλεῖ ἐγένετο
he had become of great importance with the king.

2. *RELATION*—*before a judge; hence, in a man's judgment*: as,

τοσούτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται ὁ Φίλιππος
by so much more marvellous is Philip considered in all men's judgment.

C. WITH ACCUSATIVE.

1. *LOCAL*:1. *In front of, by (with Persons to)*: as,

ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσει
the god that rules by Acheron.

μετετάξαντο παρ' Ἀθηναίους
they went over to the Athenian ranks.

§ 134. μετά = COMBINATION. With the GENITIVE = *with*. With the DATIVE = *among*. With the ACCUSATIVE = *after*.

A. WITH GENITIVE.

1. LOCAL—*with*: as,

μετὰ τῶν ἄλλων καθῆσθαι
to sit with the others.

Hence, *to aid another*: as,

μετὰ τῶν ἡδικομένων πολεμεῖν
to war on the side of the injured.

2. RELATION:

1. Manner, accompanying circumstances: as,

ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον
μετὰ πολλῶν καὶ μεγάλων κινδύνων
*your ancestors gained and left you this honour with many
and great dangers.*

2. Conformity to a standard: as,

μετ' ἀληθείας σκοπούμενος
*considering in conforming with truth (i.e. judging by the
standard of the truth).*

B. WITH DATIVE.

The Dative is found only in Poetry, chiefly Epic: as,

μετὰ στρατῷ
in the army.

μετὰ πνοῆς ἀέριοιο
with the blasts of the wind.

μετὰ χερσὶν ἔχειν
to hold in the hands.

C. WITH ACCUSATIVE.

1. LOCAL—*into the middle, among, following after*: as,

ἵκεσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς
to go into the midst of Trojans and Greeks.

βῆ δὲ μετ' Ἰδομενεῆα
and he went after Idomeneus.

2. TIME: as,

μετὰ ταῦτα
after this.

μετὰ Κῦρον
after the time of Cyrus.

μετὰ τρεῖς ἡμέρας
after three days.

μεθ' ἡμέραν
after daybreak (i.e. by day).

Hence of sequence in order, κάλλιστος μετὰ Πηλεΐωνα *the fairest after Pelides.*

3. RELATION :

1. *Of the Object* : as,

Εὐρυσθέως πέμψαντος ἵππειον μετὰ ὄχημα
Eurystheus having sent him after the horse-chariot.

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μετετάξαντο παρ' Ἀθηναίους
they went over to the Athenian ranks.

2. *Motion along, by the side of*: as,

παρὰ πᾶσαν τὴν ὁδὸν παρὰ πόδας
along the whole road. by one's feet.

3. *On the other side of, beyond*: as,

παρὰ τὴν πόλιν τὸ στρατεῦμα παρῆγεν
he led his army by, beyond, the city.

Hence several phrases: as, παρ' ἐλπίδα *beyond or contrary to hopes*, παρὰ δόξαν *contrary to expectation*, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ δύναμιν, παρὰ τὸν νόμον. παρὰ ταῦτα οὐδὲν ἄλλο ἐστίν *beyond this there is nothing*.

4. *Proximity to, near*: as,

παρὰ τοσούτο ἡ Μυτιλήνη ἦλθε κινδύνου
within so much did Mitylene come of danger.
 παρὰ μικρὸν ἦλθεν ἀποθανεῖν
he was within an ace of being killed.

2. *TIME—during*: as,

παρὰ τὸν πόλεμον παρ' αὐτὸν τὸν καιρὸν
during the war. at the very time.

3. *RELATION*:1. *Conformity to a standard—by*: as,

τούτους τοὺς νόμους παρὰ τοὺς τῶν ἄλλων κρῖνε
judge these laws by those of others (lit. taking and placing them alongside of the others).

2. *Through, by means of, according to** (more usually διὰ = *the efficient cause*): as,

οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ βῶμην τοσούτον ἐπηύξηται
 ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν
for neither has Philip increased in consequence of his own power so much as by our neglect.

3. *Comparison*: as, οὐδεὶς σὺ παρὰ τοῦτον *you are nothing to him*, παρ' ὀλίγον, παρὰ πολὺ *by little, by much*.4. *Proportion*: as, παρὰ τὰς τριάκοντα ναῦς *for every thirty ships* (i.e. he gives so much). The sum is viewed as compared with the number of ships.5. *Sequence*: as, ἡμέρα παρ' ἡμέραν *day after day* (one day being supposed to be compared with another), πληγῇ παρὰ πληγὴν *blow upon blow*.

* This idiom is chiefly found in Thucydides and Demosthenes.

Obs.—In composition *παρά* has the peculiar sense of *badly* (lit. beside the mark): as, *παρακόπτω* *I strike badly, I counterfeit coin, to be mad*, *παράνοια* *madness*, *παράμουνος* *discordant*, *παραφορά* *madness*, *παραχρῶμαι* *to abuse*.

§ 136. *πρός* = IN FRONT OF (= *πρό* + *ές*), with additional idea of motion to.

1. With the GENITIVE—from in front of = from or by.
2. With the DATIVE—in front of = near.
3. With the ACCUSATIVE—to the front of = to.

A. WITH GENITIVE.

1. LOCAL—before, coming from or towards: as,

πρός θαλάσσης ταῦτα τὰ χωρία ἐστί
these spots are towards the sea.

τὸν μὲν πρὸς βόρειω ἑστέῳτα . . . τὸν δὲ πρὸς νότον
one facing the north, the other the south. (Both Accusative and Genitive are found in this sense.)

πρὸς τῶν κρατούντων δ' ἐσμέν, οἱ δ' ἡσσωμένων
but we are on the side of the conquerors, and they of the losers.

πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης
O Phoebus, you lay down your law for the rich.

2. RELATION:

1. Origin: as, *πρὸς μητρός* on the mother's side, *οἱ πρὸς αἵματος* blood relations.

2. Nature: as, *πρὸς γυναικός ἐστι* it arises from a woman's nature (i.e. it is the nature of a woman).

3. Opinion, judgment: as,

ἄδικον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων
unjust neither in the eyes of gods nor of men.

And hence in adjurations: *πρὸς τῶν θεῶν* in the name of the gods. It is common to place the Personal Pronoun between the Preposition and the Noun: as, *ἐγὼ πρὸς σε πατὴρ λίσσομαι* now I entreat thee by thy father.

4. Agent: as,

πρὸς ἀνδρὸς φοβουμένη
being made to fear by her husband.

5. *Cause* (efficient): *as*,

πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
ὄψεις ἀράξας

*in consequence of self-detected errors, having torn out his
two eyes.*

B. WITH DATIVE.

1. LOCAL—in the presence of—at, in: *as*,

πρὸς τοῖς κριταῖς *before the judges.*

ἔβαψας ἔγχος εἰς πρὸς Ἀργείων στρατῷ
thou dippedst thy spear well in the army of the Greeks.

2. TIME—near to: *as*, πρὸς ἑσπέρα *at evening.*3. RELATION: *as*, πρὸς τούτοις *in addition to these things.*

Obs.—πρὸς τούτων *from these, at the hands of these*, πρὸς ταῦτα
with reference to, in reply to these things.

C. WITH ACCUSATIVE.

1. LOCAL:

1. *Towards, With, Against*: *as*,

πρὸς τὴν πόλιν *to the city*, πρὸς δεξιάν *towards the right
hand.*

σπονδὰς ποιῆσθαι πρὸς τοὺς στρατηγοὺς
to make a truce with the generals.

μάχεσθαι πρὸς τοὺς Ἀθηναίους
to fight against the Athenians.

2. TIME—towards: *as*, πρὸς ἡμέραν *towards daybreak.*

So of number: πρὸς εἴκοσι *nearly twenty.*

3. RELATION:

1. *Reference to an object* (hence with all Verbs of *speaking*):
as, σκοποῦντες πρὸς ταῦτα *looking to this*, πρὸς ἀρετὴν
θαυμαστός ἦν *he was wonderful for virtue.*

βούλομαι πρὸς ὑμᾶς ἐξετάσαι τὰ πράγματα
I desire, addressing myself to you, to examine the matter.

2. *In accordance with a standard*: *as*,

πολλὴ ἂν ἀπιστία ἦν τῆς δυνάμεως πρὸς τὸ κλέος αὐτῶν
*there would have been great incredulity about their power in
comparison with their reputation.*

οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος
the slave race is nothing in comparison of the free.

πρὸς τοῦτον ἐποιῶντο τὴν εἰρήνην
in conformity with his wishes they made the peace.

So, in many phrases: as, πρὸς ἡδονήν, πρὸς τὸ ἀκριβές, πρὸς τὸ καρτερόν, πρὸς φιλίαν, etc.

3. Hence of *exchanges*: ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας, καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα.

§ 137. ὑπό = POSITION BENEATH.

With the GENITIVE—*motion from below* = *by*.

With the DATIVE—*rest below* = *under*.

With the ACCUSATIVE—*motion to below* = *to*.

A. WITH GENITIVE.

1. LOCAL :

1. *Motion from under*—*from, out of*: as,
 ὑπὸ χθονὸς ἦκε φῶσδε
came from beneath the earth to the light.

2. *Under*: as,
 ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον
where is the deepest abyss below the earth.

2. RELATION :

1. *The author*—*under the hands of*—*by* (the most usual form of expressing the Agent in Greek): as,
 ξυναρπασθεῖσα βουκόλων ὑπο
carried off by herdsmen.

2. *The cause*: as,
 ὑπὸ μέθης μαίνεσθαι
to be mad from intoxication.
 ὑπὸ μεγέθους τοῦ ἐπικρεμαμένον ἔτι κινδύνου πάντα ταῦτα αὐτοῖς οἷσθ' ἐφαίνετο
in consequence of the magnitude of the yet impending danger, all these things seemed to them bearable.

3. *Means, instrument, accompaniment, circumstances*: as,
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς
(a cloud) coming down on the sea under the blast of Zephyr.
 ὑπὸ μαστίγων ὠρυσσον
they were made to dig by scourging.

2. *Motion along, by the side of*: as,

παρὰ πᾶσαν τὴν ὁδὸν παρὰ πόδας
along the whole road. by one's feet.

3. *On the other side of, beyond*: as,

παρὰ τὴν πόλιν τὸ στρατεῦμα παῆγεν
he led his army by, beyond, the city.

Hence several phrases: as, παρ' ἐλπίδα *beyond or contrary to hopes*, παρὰ δόξαν *contrary to expectation*, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ δύναμιν, παρὰ τὸν νόμον. παρὰ ταῦτα οὐδὲν ἄλλο ἐστίν *beyond this there is nothing*.

4. *Proximity to, near*: as,

παρὰ τοσοῦτο ἡ Μυτιλήνη ἦλθε κινδύνου
within so much did Mitylene come of danger.

παρὰ μικρὸν ἦλθεν ἀποθανεῖν
he was within an ace of being killed.

2. *TIME—during*: as,

παρὰ τὸν πόλεμον παρ' αὐτὸν τὸν καιρὸν
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judge these laws by those of others (lit. taking and placing them alongside of the others).

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§ 136. πρὸς = IN FRONT OF (= πρό + ἐς), with additional idea of motion to.

1. With the GENITIVE—from in front of = from or by.
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2. RELATION:

1. Origin: as, πρὸς μητρός on the mother's side, οἱ πρὸς αἵματος blood relations.

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being made to fear by her husband.

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τὸν μὲν πρὸς βόρειω ἑστειῶτα . . . τὸν δὲ πρὸς νότον
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πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς

ὄψεις ἀράξας

in consequence of self-detected errors, having torn out his two eyes.

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πρὸς τοῖς κριταῖς *before the judges.*

ἔβαψας ἔγχος ἐδ' πρὸς Ἀργείων στρατῷ

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C. WITH ACCUSATIVE.

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1. Towards, With, Against: as,

πρὸς τὴν πόλιν *to the city, πρὸς δεξιάν towards the right hand.*

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to make a truce with the generals.

μάχεσθαι πρὸς τοὺς Ἀθηναίους
to fight against the Athenians.

2. TIME—towards: as, πρὸς ἡμέραν *towards daybreak.*

So of number: πρὸς εἴκοσι *nearly twenty.*

3. RELATION:

1. Reference to an object (hence with all Verbs of speaking):

as, σκοποῦντες πρὸς ταῦτα *looking to this, πρὸς ἀρετὴν θαυμαστὸς ἦν he was wonderful for virtue.*

βούλομαι πρὸς ὑμᾶς ἐξετάσαι τὰ πράγματα

I desire, addressing myself to you, to examine the matter.

2. In accordance with a standard: as,

πολλὴ ἂν ἀπιστία ἦν τῆς δυνάμεως πρὸς τὸ κλέος αὐτῶν
there would have been great incredulity about their power in comparison with their reputation.

οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος

the slave race is nothing in comparison of the free.

πρὸς τοῦτον ἐποιούντο τὴν εἰρήνην
in conformity with his wishes they made the peace.

So, in many phrases: as, πρὸς ἡδονήν, πρὸς τὸ ἀκριβές, πρὸς τὸ καρτερόν, πρὸς φιλίαν, etc.

3. Hence of *exchanges*: ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας, καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα.

§ 137. ὑπό = POSITION BENEATH.

With the GENITIVE—*motion from below* = *by*.

With the DATIVE—*rest below* = *under*.

With the ACCUSATIVE—*motion to below* = *to*.

A. WITH GENITIVE.

1. LOCAL :

1. *Motion from under*—*from, out of*: as,
 ὑπὸ χθονὸς ἦκε φώσδε
came from beneath the earth to the light.

2. *Under*: as,
 ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον
where is the deepest abyss below the earth.

2. RELATION :

1. *The author*—*under the hands of*—*by* (the most usual form of expressing the *Agent* in Greek): as,
 ξυναρπασθεῖσα βουκόλων ὑπο
carried off by herdsmen.

2. *The cause*: as,
 ὑπὸ μέθης μαίνεσθαι
to be mad from intoxication.
 ὑπὸ μεγέθους τοῦ ἐπικρεμαμένον ἔτι κινδύνου πάντα ταῦτα αὐτοῖς οἷσθ' ἐφαίνετο
in consequence of the magnitude of the yet impending danger, all these things seemed to them bearable.

3. *Means, instrument, accompaniment, circumstances*: as,
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς
(a cloud) coming down on the sea under the blast of Zephyr.
 ὑπὸ μαστίγων ὤρυσσον
they were made to dig by scourging.

So, *ὑπὸ συρίγγων, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων* to the tune of, *ὑπὸ κήρυκος ἐποιῶντο εὐχάς* they recited their prayers after a herald, who recited them first.

So, *ὑπ' εὐκλείας θανεῖν* to die with glory, *ὑπὸ μνήμης* memoriter.

B. WITH DATIVE.

1. LOCAL : as,

ὑπὸ τῷ Ὑμήττῳ κατέκνητο οἱ Πελασγοί
under Hymettus the Pelasgi had been settled.

ὑπὸ στέγῃ in the house, *ὑπὸ σκηναῖς* in the tents.

2. RELATION—under one's power : as,

τὴν Ἑλλάδα ὑφ' ἐαυτῷ ποιήσασθαι ἤθελεν ὁ Ξέρξης
Xerxes wished to subjugate Greece.

ὑπὸ τῷ βασιλεῖ ἦν
he was in the king's power.

Obs.—In Poetry we have the Dative in some of the Genitive senses : as, *ὑπὸ βαρβίτῳ* to the lyre, *πίπτειν ὑπὸ τινι* to die by a man's hands.

C. WITH ACCUSATIVE.

1. LOCAL :

1. Motion under, to : as,

ὑπὸ τὴν ἡπειρον ἐκομίζοντο
they were passing to the continent.

φοιτᾷ γὰρ ὑπ' ἀγρίαν ὕλαν
for he roams beneath (into the depths of) the savage wood.

Hence, near to : as,

κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων
ἔχριπτ' αἰεὶ σύριγγα

and he keeping close to the very turning-post (i.e. driving close up under it), ever grazed the nave of his wheel.

2. TIME : as,

ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα
just before the first night that followed.

ὑπὸ τὴν παροιχομένην νύκτα
about the time of the past night.

3. RELATION—subjection to : as,

καὶ ἦν ὑπὸ βασιλεία δασμοφόρος
and he was a tributary under the king.

Obs.—In Composition ὑπὸ has the peculiar senses of, 1. *Secretly*: as, ὑπεκπέμπειν *to send out secretly*, ὑποβλέπειν *to cast secret looks at*. 2. *Deficiency*: as, ὑπόλευκος *whitish*.

OF THE PRONOUN.

§ 138. 1. The Personal Pronoun is sometimes put for the Possessive or the Possessive for the Personal: as,

ἡ ψυχὴ σου or ἡ σὴ ψυχὴ *thy life*.

ἀλλὰ με σὺς τε πόθος, σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,

σὴ γ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα

*but my longing for thee and care for thee, O bright Ulysses,
and my friendship for thee, took away my sweet life.*

Often an Adjective is added agreeing with the Genitive of the Personal Pronoun implied in the Possessive: as,

τάμὰ δυστήνου κακά (= τὰ κακὰ ἐμοῦ δυστήνου)
*the evils of me wretched.**

OF THE ARTICLE.

§ 139. The Article is a Demonstrative Pronoun. It originally had two equivalent forms, ὁς, ἡ, δ, and ὁ, ἡ, τό. It has three uses: 1. Pronominal. 2. Emphatic. 3. Logical.

§ 140.

A. PRONOMINAL.

1. Demonstrative: as,

τῶν πολεμίων οἱ μὲν ἐβόων, οἱ δὲ συνεσκευάζοντο
*of the enemy some were crying out, others were preparing
their baggage.*

λύκος ἀμνὸν ἐδίωκεν, ὃ δὲ εἰς ναὸν κατέφυγε
a wolf was hunting a lamb, but it escaped into a temple.

καὶ ὅς, ἀκούσας ταῦτα, ἔωσεν αὐτὸν ἐκ τῆς τάξεως
and he, on hearing this, pushed him out of the rank.

ἡ δ' ὅς said he, ἡ δ' ἡ said she (frequent in Plato).

2. Relative (Ionic and Poetic): as,

σόφισμα τῷ νιν αὐτίχ' αἰρήσειν δοκῶ
a trick by which I think soon to catch him.

διπλῇ μάστιγι τὴν Ἄρης φιλεῖ
with the double whip which Ares loves.

* The peculiar Attraction of the Relative Pronoun is noticed under Adjectival Clauses, § 166.

Both uses are found in the following line of Homer :

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται
but what we plundered from the cities that has been divided.

§ 141.

B. EMPHATIC.

1. Simple : *as*,

ὁ βασιλεύς *that king, whom you know.*
 τὸ ἀγαθὸν *the chief good.*

2. Before Proper Names and Names of well-known Things and Qualities (called *Abstract*): *as*, ὁ ἄνθρωπος *man*, ὁ Σωκράτης *Socrates*, ἡ εὐδαιμονία, ἡ ἀρετή, τὸ κάλλος.

Obs. 1.—When another Noun is in apposition the Article is omitted with the Proper Name : *as*, Σωκράτης ὁ φιλόσοφος *Socrates the philosopher.*

Obs. 2.—Names of Places followed by a Noun in apposition generally take the Article, sometimes both have it : *as*, ὁ Εὐφράτης ποταμός *the river Euphrates*, ἡ Λήκυθος τὸ φρούριον *Lecythus the fortress.*

Obs. 3.—The Article is frequently omitted : *as*, ἄνθρωπος *man*, βασιλεύς *the king of Persia*, Θεός *God*, οὐρανός *heaven*, γῆ *earth* ; there being no need of distinction in these cases.

3. Hence the Article has nearly the force of a Possessive Pronoun :

τυραννίδα ἔχετε τὴν ἀρχήν
you hold your empire as a tyranny.

4. The Article prefixed alters the sense of many words : *as*, ἄλλοι *others*, οἱ ἄλλοι *the rest* ; ἕτεροι *others*, οἱ ἕτεροι *the other party* ; πολλοί *many*, οἱ πολλοί *the majority, the plebs* ; ὀλίγοι *few*, οἱ ὀλίγοι *the minority, the nobles.*

5. In many cases the Noun to which the Article belongs is omitted when there can be no misunderstanding : *as*,

Ἀλέξανδρος ὁ τοῦ Φιλίππου *Alexander son of Philip.*
 οἱ τοῦ Πλάτωνος *Plato's disciples.*
 ἡ τῶν Ἀθηναίων (πόλις) *the state of the Athenians.*
 τὰ τῶν φίλων κοινά *the goods of friends are common.*
 ἡ δεξιὰ (χείρ) *the right hand.*
 ἡ εὐθεΐα (ὁδός) *the straight road.*
 ἡ ῥητορικὴ (τέχνη) *the art of rhetoric.*

Obs.—With GENITIVES, Subjective or Objective, we generally find the Article if the preceding Substantive has it: as,

ἡ τοῦ ποιητοῦ τέχνη *the poet's art.*

φθονήσαντες τῆς οὐ βεβαίου δοκήσεως τῶν κερδῶν τὴν
φανερὰν ὠφελίαν τῆς πόλεως ἀφαιρούμεθα
*being jealous on account of the obscure suspicion of bribery
we deprive ourselves of the manifest advantage of the
state.*

§ 142.

C. LOGICAL.

The Logical use of the Article is to distinguish between the parts of a Proposition.

I. The Article marks the SUBJECT of a sentence: as,

ἄσκος ἐγένετο ἡ κύρη
the girl was turned into a wine skin.

Obs. 1.—Sometimes both Subject and Predicate are stated indefinitely: as,

ἵππος ἔτεκε λαγών *a mare brought forth a hare.*

Obs. 2.—If the Proposition is simply convertible, both have or both have not the Article: as,

ἡ εἰρήνη ἐστὶ τὰγαθόν
peace is the chief good, or the chief good is peace.
σωφροσύνη ἂν εἴη αἰδώς
prudence would be modesty, or modesty would be prudence.

II. The Article distinguishes ATTRIBUTE from Predicate.

1. If the Article is attached to the Adjective it is an Attribute:

ὁ μέγας βασιλεὺς
βασιλεὺς ὁ μέγας
ὁ βασιλεὺς ὁ μέγας } *the great king.*

2. If the Article is attached to the Substantive, the Adjective is a Predicate: as,

ὁ βασιλεὺς μέγας
μέγας ὁ βασιλεὺς } *the king is great.*

This is frequent also with Oblique Cases: as,

ἤραν τὸ τεῖχος ὑψηλόν
*they raised the wall to a great height.**
καλοὺς ἔχει τοὺς ὀφθαλμούς
her eyes are beautiful.

* The subject of the sentence may be marked by translating *The wall which they built was high, &c.*

Obs. 1.—Observe the following Attributive words, αὐτός, οὗτος, ὅδε, ἐκεῖνος, πᾶς, ἅμφω, ἅκρος, μέσος, ὅλος, etc. We may say indifferently, οὗτοι οἱ ἄνθρωποι or οἱ ἄνθρωποι οὗτοι *these men*. οὗτοι is here in both cases the Attribute.

Obs. 2.—αὐτός without the Article means *self*, with the Article *same*. In both cases it is an Attribute: as,

αὐτὸς ὁ ἄνθρωπος *the man himself*.

ὁ αὐτὸς ἄνθρωπος *the same man*.

The Oblique Cases of αὐτός are used for the Third Personal Pronoun.

III. The Article is used with various parts of speech to form COMPLEX NOUNS: as,

1. Infinitives: τὸ σωφρονεῖν *prudence*.

2. Adjectives: οἱ ἀγαθοί *the good*.

3. Adverbs: οἱ πάλαι *men of old*.

4. Participles: οἱ φυγόντες *the exiles*. This is particularly the case when the Article is used with the Future Participle to form a Verbal Noun: as, οὐδ' ὁ συλλύσων παρῆν *nor was the peacemaker at hand*.

5. Cases of Nouns (generally with Prepositions): as, οἱ ξὺν τῷ βασιλεῖ *those with the king*, ὁ Διὸς *the son of Zeus*.

6. With a Clause: τὸ ἢν πείσωμεν ὑμᾶς *the supposition that we may persuade you*.

Obs.—All words standing between the Article and the Substantive help to form a Complex Noun: as, αἱ τῶν τὰ τῆς πόλεως πράγματα πρᾶττοντων ἀδικίαι *the injustices of those who manage the affairs of the State*.

OF THE VERB.

A. TENSES.

§ 143. The Tenses of the Verb may be arranged as in Latin:

Pres.	{	Simple	λύω	<i>I loose</i>	} Pres. Tense
		Pres. Relation	λύω	<i>I am loosing</i>	
		Past Relation	λέλυκα	<i>I have loosed</i>	Perf.
		Fut. Relation	λύσειν μέλλω	<i>I am about to loose</i>	Fut. Pres.

Past	Simple	ἔλυσα	<i>I loosed</i>	Aor.
	Pres. Relation	ἔλυον	<i>I was loosing</i>	Imperf.
	Past Relation	ἐλέλυκειν	<i>I had loosed</i>	Pluperf.
	Fut. Relation	λύσειν ἔμελλον	<i>I was about to loose</i>	Fut. Past
Fut.	Simple	λύσω	<i>I shall loose</i>	Fut.
	Pres. Relation	λύσω	<i>I shall be loosing</i>	
	Past Relation	λελυκώς ἔσομαι	<i>I shall have loosed</i>	Fut. Perf.
	Fut. Relation	λύσειν μελλήσω	<i>I shall be about to loose</i>	Fut. Fut.

§ 144. Some of the Tenses of the Verb have peculiar usages.

1. The PRESENT is used in History to give vigour to the narrative (Historic Present): as,

ἀνήγοντο ὡς ἐπὶ ναυμαχίαν . . . καὶ ἅμα ἔφ' πλέοντες
καθορῶσι τὰς τῶν Κερκυραίων ναῦς μετεώρουσ
*they put out as for battle, and at daybreak as they are
sailing they perceive the Corcyraean ships in the offing.*

2. The Present expresses a state begun in past time and now continuing (*Præteritum præsens*): as, νικῶ *I am conqueror*, φεύγω *I am an exile*. So, in Sophocles, *Philoct.* 261:

ὁδ' εἴμ' ἐγὼ σοι κείνος ὃν κλύεις ἴσως
τῶν Ἡρακλείων ὄντα δεσπότην ὄπλων
*I am that man before thee whom perhaps thou hear'st as
master of Heracles' arms.*

Obs.—Some Presents have regularly a Perfect sense: as, ἦκω *I am come*, οἶχομαι *I am gone*. Their Imperfects are used as Pluperfects.

§ 145. 1. The FUTURE is used interrogatively in an Imperative sense (§ 196): as,

οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί;
will you not be silent, and follow me?
ἔξεις ἀτρέμας; *be quiet, will you?*

2. The Future Infinitive follows Verbs of intending, wishing, asking: as, βούλομαι, μέλλω, δέομαι:

ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν
*they begged the Megarians to aid in escorting them with a
fleet.*

But μέλλω with the Present Infinitive is used for the Future Indicative: as, μέλλω λέγειν = λέξω.

§ 146. 1. The PERFECTS *οἶδα, ἔοικα, ἀνωγα, πέποιθα, βέβηκα, δέδοικα, κέκτημαι, τέθνηκα* are generally used to express continued action like the Present.

2. Instantaneous action is expressed by the Perfect : as,

εἶ με τόξων ἐγκρατὴς αἰσθίσεται, ὅλωλα
if he sees me when he has the bow and arrows in his hands,
I am undone.

§ 147. 1. The IMPERFECT signifies the beginning or intention of an action : as,

ὥς ἡ ναῦς διεφθείρετο, ἔσφαξεν ἑαυτόν
as the ship was beginning to sink he killed himself.
ἐκάλουν τὸ ὄνομα αὐτοῦ Ἰωάννην
they wanted to call his name John.

So, in the Participle or Oblique Mood : as,

εἴ τις σε κτεῖνοι
if anyone tried to kill you.
εἰ πατήρ σ' ὁ καίνων ἦν
if the man who tried to kill you were your father.

§ 148. 1. The AORIST is often used in a frequentative sense with or without *ἄν* : as,

ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθῃται ξυνών,
ἔξω μολῶν ἔπαυσε καρδίαν ἄσης
whenever a man is vexed with things at home he goes abroad
and eases his heart of its annoyance.

2. The Aorist is used in conversation of something recently said or done : as, *καλῶς ἔλεξας* *well said.* Compare

ἤσθην σέρφῳ σφαγιαζομένῳ
I liked the idea of a gnat being sacrificed.

Μήδειαν εἶπον τῇσδε γῆς ἔξω περᾶν
I told Medea (once for all) to leave this land.

3. Hence the Aorist is interchanged with the Present : as,

καί σοι ταῦτ' Ἀχιλλέως τέκνον παρήνεσα
and this, O son of Achilles, I advise thee (i.e. I advised thee just now, and still advise thee).

4. The Aorist in all the Oblique Moods has the force not of a past action but of one done immediately or with reference to one single time : as,

α. CONJUNCTIVE :

εἴπωμεν ἢ σιγῶμεν;
must we speak (this once) or be silent (for ever)?

β. OPTATIVE :

γένοιο οἶος εἶ *be* (in your single act) *what you are* (in your general character).

γ. IMPERATIVE : γράφε *write* (continued act), but γράψον ταῦτα *write these things* (in particular).

δ. INFINITIVE :

ῥᾶον φυλάττειν ἢ κτήσασθαι
it is easier to keep (continually) *than to acquire* (in the first instance).

ε. PARTICIPLE :

καὶ ζῶν ὁ φαῦλος καὶ θανὼν κυλάζεται
the wicked is punished both in his lifetime (duration) *and after he is dead* (single act).

§ 149. The FUTURE PERFECT PASSIVE is used particularly of a Future Action represented as continuing: as,

οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
 ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται
no one shall be transferred by interest to another tribe ; but shall remain inscribed as he was at first.

§ 150. B. THE MOODS OF THE FINITE VERB.

The Predicate may stand in certain relations of thought to the speaker: (a) as a fact, (b) as a supposition.

The *Indicative* states a fact;

The *Conjunctive*, after Primary Tenses, a present or future supposition;

The *Optative*, after Historic Tenses, a past supposition;*

The *Imperative*, a wish or command in present time.

The following peculiar usages are to be noticed :—

§ 151. The Indicative may be used for the Conjunctive: as,

ἔλεξεν ὅτι Σωκράτης ἔστηκεν
he said that Socrates was standing.

* The Conjunctive and Optative were originally considered as Tenses of the Indicative; and we find them in Homer in the *apodosis* of sentences without *ἄν*: as ὁ οὗ δύο γ' ἄνδρες φέροιεν *which two men would not carry*. They are used in Final and Relative and Consecutive sentences and *Oratio obliqua* as the Primary and Historic Conjunctive. See § 162 B. Obs. 3.

§ 152. This is particularly the case in the Future, which often appears instead of the Historic Conjunctive in Final Sentences: as,

ἐπρασσον ὅπως βοήθειά τις ἦξει
*they sought to contrive that some aid should come.**

§ 153. The Conjunctive is used to express—

(1) A Command: as,

ἐλευθέρως θάνω *let me die in freedom.*
 ἔλθωμεν ἀνὰ ἄστυ *let us go up to the citadel.*

(2) Deliberation (practicable): as,

οἶμοι τί δράσω; ποῦ φύγω μητρὸς χέρας;
ah, what can I do? whither can I flee my mother's hands?

§ 154. The Historic Conjunctive (or Optative) is used for—

1. A wish (comp. § 180): as,

οὐκ ἂν δυναίμην μήτ' ἐπισταίμην λέγειν
never could I nor may I ever know how to say.

2. An indirect command or advice: as,

ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην
let a man work the art which each man knows.

3. An inclination or desire (of something not likely to be realised): as,

τρωβόλου ἂν τοὺς ἄρτους πριαίμην
I would buy the loaves for a three-obol-piece.

4. Deliberation (impracticable): as,

ἄναξ Ἀπολλὼν καὶ θεοί, ποῖ τις φύγοι;
O king Apollo, and ye gods, where could one fly?

C. THE VERB INFINITIVE.

§ 155. The Infinitive is used, (1) As a Subject or Object (§ 87). (2) In Substantival Sentences (§ 163). (3) In Consecutive Sentences (§ 173). We may also notice the following uses:

1. With the Article the Infinitive answers to the Latin Gerunds and Gerundive: as,

εἰς τὸ φιλεῖν	.	.	for loving	.	.	ad amandum
τοῦ φιλεῖν	.	.	of loving	.	.	amandi
τῷ φιλεῖν	.	.	by loving	.	.	amando

* *Obs.*—In these two cases the Verb is used which would be present to the mind of the speaker.

2. It is added to Adjectives as the Latin Supine :

δεινὸν λέγειν . . . *a terrible thing to speak of* dictu horrendum
 but, δεινὸς λέγειν . . . *skilful in speaking* peritus dicendi

3. By *Ellipsis* the Infinitive is used—

- a. As an Imperative :

γυμνὸν σπείρειν, γυμνὸν δὲ βωπτεῖν
nudus ara, sere nudus.

- b. To express a wish : as,

θεοὶ πολῖται, μή με δουλείας τυχεῖν
O city gods ! that I may never meet with slavery.

- c. In Exclamations : as,

ἐμὲ παθεῖν τάδε *to think that I suffered this !*

- d. Adverbially in many phrases : as,

τὸ ἐπὶ ἐκείνοις εἶναι *as far as was in their power.*

τὸ νῦν εἶναι *as the case now is.*

ἐκῶν γε εἶναι *of his own accord* (only with negatives).

ὥς ἔπος εἰπεῖν *so to speak.*

ὥς ξυνελόντι εἰπεῖν *to speak concisely.*

ὥς Σικελὸν εἶναι (he was rich) *for a Sicilian.*

§ 156. The Participle may be used absolutely.

1. With the Genitive Case of a Noun (§§ 118, 167).

2. With the Nominative Case (§ 91).

3. With the Dative : as,

περιϋόντι δὲ τῷ ἐνιαυτῷ *as the year came round.*

δεξιῷ κέρει ἡγουμένῳ *the right wing leading.**

4. The Accusative of many Participles is used absolutely : as,
 ἐξόν *it being lawful*, παρόν, ὑπάρχον *it being in one's power*, δέον *it being fitting*, δόξαν *it having seemed good*, εἰρημένον *it having been said*, ἀδελον ὄν *it being uncertain.*

καλῶς μὲν αὐτοῖς καταγεῖν ἦκον βίου

it having come to a good time of life for them to die.

* This is generally given as above ; but it may be better to explain the Dative as Instrumental or Temporal.

§ 157. The Participle is used, where in Latin the Infinitive would stand, after Verbs signifying *perception, feeling, beginning, ending*, and many others, such as λαμβάνω, φθάνω, τυγχάνω :*

ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγίγνεσθαι
we see that we are unable to conquer.

τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο
they rejoice at being honoured by men.

παῦσαι κακῶς λέγουσα τοὺς γε κοιράνους
stop speaking evil of your lords at least.

οὐκ ἔφθησαν πυθόμενοι τὸν πόλεμον
they had not been beforehand in hearing of the war.

§ 158. ἔχω with the Participle forms a Periphrastic Tense signifying *continuance* : as,

τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει
the one he has honoured the other dishonoured (and still continues to do so).

So also when the Participle ἔχων is used with a Finite Verb : as,

τί κυπτάζεις ἔχων περὶ τῇ θύρᾳ;
why do you keep poking about the door?

§ 159. Some Participles are used Adverbially : as, λαθῶν *secretly*, φθάσας, φθάμενος, ἀνύσας *quickly*, ἥσμενος *with pleasure*, τελευτῶν *at last*, χαίρων *with impunity*.

οὐκ ἀνύσαντε δήσετε; will you not bind him quickly?

τελευτῶν συνεχώρησε he came to terms at last.

οὐ χαίροντες ἀπαλλάξετε you shall not get off scot free.

§ 160. φέρων, λαβῶν, ἄγων are used where we use 'with' : as, ἔρχεται λαβῶν τὸν παῖδα he goes with his child. So, τί μαθῶν, τί παθῶν are used where we should say 'what induced you to?'

§ 161. Verbals in -τέος are used—

1. As Adjectives, answering to the Latin Participle in -ndus, with the Dative of the Agent. These are used passively : as,

ὠφελιτέα σοι ἢ πόλις ἐστίν
the city ought to be benefited by thee.

2. Impersonally either Singular or Plural, with the Dative (§ 104) governing the Case of their Verb. These are generally active : as,

* Compare also § 198, Idioms of certain Verbs.

κολαστέον ἡμῖν ἐστὶ τοὺς ἀδίκους

we must punish the wicked.

τὴν πόλιν οὐ παραδοτέα τοῖς ἐχθροῖς

we must not give up the city to the enemy.

γυναικὸς οὐδαμῶς ἡσσητέα

we ought not to be inferior to a woman.

Obs.—In Attic Greek an Accusative is sometimes put for the Dative: as,

τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ

ἀσκητέον (i.e. δεῖ τὸν βουλόμενον διώκειν καὶ ἀσκεῖν)

he that wishes to be happy must pursue and practise temperance.

PART II.

THE COMPOUND SENTENCE.

INTRODUCTION.

§ 162. A Compound Sentence is one that combines two or more Simple Sentences. Compound Sentences are either (a) Co-ordinate, or one is (b) Subordinate to the other.

(a) Co-ordinate : as,

ἤδη ἦν μεσημβρία καὶ ἤσθάνοντο ἐστῶτα τὸν Σωκράτην
now it was midday and men saw Socrates still standing.

A. Co-ordinate Sentences are of various kinds, and are connected by Conjunctions (§ 78).

(b) Subordinate : as,

γράφω ταῦτα ἵνα εἰδῆτε τὰ γενόμενα
I write these things that ye may know what has happened.

This Sentence consists of three parts: (1) The Antecedent or Protasis, *γράφω ταῦτα*. (2) The connecting link or Conjunction, *ἵνα*. (3) The Consequent or Apodosis, *εἰδῆτε τὰ γενόμενα*.

Obs.—It is evident that the latter of two Co-ordinate Sentences may be changed into a Subordinate by changing the Conjunction. Thus we might say, *ἤδη ἦν μεσημβρία ὥς ἄνθρωποι ἤσθάνοντο* = *when men saw him*.

B. Subordinate Sentences are—

I. SUBSTANTIVAL SENTENCES, in which the Consequent stands as the Subject or Object of the Antecedent : as,

νομίζω σε ἔχειν τὰ χρήματα
I think that you have the money.

These are called Oblique.

II. ADJECTIVAL SENTENCES, in which the Clause, commencing with a Relative, stands to the other as an Adjective : as,

τίθνηκεν ὁ Φίλιππος ὃς πάντα τοὺς Ἕλληνας κατέστρεψε
Philip is dead, who subdued all the Greeks.

III. ADVERBIAL SENTENCES, which limit the main Sentence Adverbially : as,

- a. *Temporal Sentences*, showing *when* the action took place: as,
 ἔπει ὥρα ἦν ἐπορεύετο *he started when it was time.*
- b. *Final Sentences*, showing *for what purpose*: as,
 ἦλθον ἐπὶ τὸν θεὸν ὥς μάθοιεν τὰ μέλλοντα ἔσεσθαι
they went to the god that they might learn the future
- c. *Consecutive Sentences*, showing *with what result*: as,
 δεινῶς ἐχάρην ὥστε μὴ κρατεῖν τοῦ νοῦ
I was outrageously glad, so that I could not control my senses.
- d. *Causal Sentences*, showing *the cause*: as,
 ἐχάρην ὅτι σὺ Ὀλύμπια ἀνείλες
I was glad that you won the Olympia.
- e. *Conditional Sentences*, showing *the condition* upon which a thing is or will be done: as,
 εἰ ταῦτα ἀληθῆ ἐστίν ὅλῳ
if this is true, I am undone.
 εἰν τι λάβω σοι τὸ ἡμισυ δώσω
if I get anything I will give you half.

Obs. 1.—Concessive and Limitative Sentences fall under the Conditional.

Obs. 2.—The Tense of the Dependent Clause is regulated by the Tense of the Principal Clause. (a) Primary Tenses follow Primary, (b) Historic Tenses follow Historic: as,

- (a) $\left\{ \begin{array}{l} \text{ἀγγέλλεται} \\ \text{ἡγγέλται} \\ \text{ἀγγεληθήσεται} \end{array} \right\} \text{ὅτι οἱ πολέμοι} \left\{ \begin{array}{l} \text{φεύγουσι} \\ \text{πεφεύγασι} \\ \text{φεύζονται} \end{array} \right.$
it is, has been, or will be, told that the enemy are, have been, or will be, fleeing.
- (b) $\left\{ \begin{array}{l} \text{ἡγγέλλετο} \\ \text{ἡγγελτο} \\ \text{ἡγγέλθη} \end{array} \right\} \text{ὅτι οἱ πολέμοι} \left\{ \begin{array}{l} \text{ἔφευγον} \\ \text{ἐπεφεύγεσαν} \\ \text{ἔφυγον} \end{array} \right.$
it was being told, had been told, or was told, that the enemy was fleeing, had been fleeing, or did flee.

Obs. 3.—In the same manner the Tenses of the Primary Conjunctive (Subjunctive) follow Primary Tenses of the Indicative; the Tenses of the Historic Conjunctive (Optative) follow the Historic Tenses of the Indicative: as,

A. Primary Sequences:

- Pres. γράφω } ταῦτα ἵνα εἰδῆτε
 Fut. γράψω }
 Perf. γέγραφα }
- I write, shall write, have written, this that ye may know.*

B. Historic Sequences :

Imp.	ἔγραφον	} ταῦτα ἵνα εἰδείητε
Aor.	ἔγραψα	
Pluperf.	ἔγεγράφειν	

I was writing, wrote, had written, this that ye might know.

I. SUBSTANTIVAL SENTENCES.

§ 163. Substantival Sentences (also called Oblique or Objective) are divided into : A. Oblique Enunciation. B. Oblique Petition. C Oblique Question.

A. OF OBLIQUE ENUNCIATION there are three classes.

1. The Indicative or Historic Conjunctive, after the Conjunctions *ὅτι* and *ὥς* *that* :

a. The Indicative is used to show that a fact is spoken of: as,
πάντες ὁμολογοῦσιν ὥς αἱ μάχαι κρίνονται ἀνδρείᾳ
all allow that battles are decided by courage.

b. The Historic Conjunctive (Optative) shows that an opinion or statement of another person is spoken of: as,

ἔλεγον ὅτι Ἀρίαιος πεφευγὼς εἶη
they said that Ariæus had fled (i.e. was said to have fled).

c. The Mood and Tense sometimes depends on the time present to the mind of the speaker : as,

ἔλεγον ὅτι Κῦρος τέθνηκεν
they said that Cyrus is dead.

ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο
he said that they had been blaming him rightly.

d. Sometimes the Subject of the Oblique Clause is attracted so as to be the Object of the Principal Verb : as,

ἔλεγε τὸν Ἑλλήσποντον ὥς ζευχθῆναι χρεῶν εἶη
he said of the Hellespont that it must be bridged.

2. The Accusative and Infinitive :

a. The Objective Sentence is often expressed by an Infinitive dependent on the Objective Case which follows the Principal Verb: as,

εἶχον ἐλπίδας
φόνον ποτ' αὐτὸν πράκτορ' ἵζεσθαι πατρός
I had hopes that he would some day come as an avenger of his father's murder.

b. The Accusative is attracted into the Nominative, where the Principal Verb and Infinitive have both the same Subject: as,

οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν
he said that he was not the general, but the other man.

c. Or it is omitted altogether: as,

ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός
Alexander used to say that he was the son of Zeus.

3. The Participle is sometimes used instead of the preceding constructions, especially after οἶδα *I know*, μέμνημαι *I remember*, ἀκούω *I hear*, φαίνομαι *I am shown to be*, etc.: as,

ἤδεσαν οἱ στρατηγοὶ οὐ κατορθοῦντες (= II. b.) καὶ τοὺς
στρατιώτας ἀχθομένους (= II. a.)
the generals saw that they themselves were not succeeding,
and that the soldiers were becoming disheartened.

τὴν πατρίδα φαίνεται προδοῦς he is shown to have betrayed
his country.

Obs.—With such Verbs the Infinitive and Participle are often contrasted in meaning: as,

φαίνεται	εἶναι	he seems to be	(= videtur)
φαίνεται	ὦν	he evidently is	(= apparet)
αἰσχύνομαι	λέγειν	I am ashamed to say it	(= I do not say it)
αἰσχύνομαι	λέγων	I am ashamed of saying it	(= I do say it)

B. OBLIQUE PETITION.

§ 164. Oblique Petition is expressed (1) by the Infinitive, (2) by ὅπως (ὅφρα Poet.) with the Conjunctive or Future Indicative: as,

δέομαί σου { ταῦτα ποιεῖν
ὅπως ταῦτα ποιήσεις
ὅπως ταῦτα ποιῇς
I pray thee to do this.

Obs.—Sometimes the Principal Verb is omitted: as,

ἀλλ' ὅπως μὴ δράσεις ταῦτα (sc. φρόντιζε-ὅπως)
but see that you do not do this.

C. OBLIQUE QUESTION.

§ 165. The Indicative or Conjunctive follow the Primary or Historic Tenses of the Principal Verb with Interrogative Pronouns and Particles—ὅστις, ὁποῖος, ὅπόσος, ὅπότερος, εἰ, εἰάν, ὅπως, ὅποτε, ὅπου, etc.: as,

σκέψαι εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει
examine if the Greek law is on a better footing (= it is).

σκέψαι ἐὰν τόδε σοι μᾶλλον ἀρέσκη
examine if this will please you better (= it probably will).

φράζεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμῶν
consider how you will avert from the Danaï the evil day.

οὐκ οἶδα ὅστις ἐστὶν ὁ στρατηγός
I know not who is the general.

εἶρετο ὁ Καμβύσης ὃ τι τῇ πόλει ὄνομα εἶη
Cambyses asked what was the name of the city.

II. ADJECTIVAL SENTENCES.

§ 166. 1. Adjectival Clauses commence with a Relative Pronoun. For the General Rules of the Relative see § 85. These Rules are modified by various Attractions:

a. The Relative is attracted into the Case of the Antecedent, if the Antecedent is Genitive or Dative, and the Relative Accusative*: as,

ἐν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν
with the treasures which his father left.

b. The Antecedent into the Clause of the Relative: as,

οἷς βιβλίοις ἔχω χρῶμαι
I use the books which I have.

c. By Inverse Attraction the Antecedent may have the Case of its Relative: as,

τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἐστὶ
the property which he left is not worth more.

d. The Relative may agree with the Complement rather than with its Antecedent: as,

περιέπλεον τὴν ἄκραν αἷ καλοῦνται Κλεῖδες τῆς Κύπρου
they were sailing round the cape which is called the Keys of Cyprus.

e. Here we may place the Attractions which occur in some well-known phrases with the Relative Pronouns οἷος, ὅσος, ὅλως: as,

οἷος σὺ ἀνὴρ *such a man as you are.*

φιλῶ οἷόν σε ἄνδρα *I love such a man as you are.*

δέομαι οἷου σου ἀνδρός *I want such a man as you are.*

πιστεύω οἷφ σοὶ ἀνδρὶ *I trust such a man as you are.*

* In other cases this attraction is very rare.

Sometimes this is neglected : as, Σόλων ἐμίσει τοὺς ἥϊος οὗτος ἀνθρώπους *Solon hated men such as this man is*, οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν *there is no one who could not do this*, οὐδενὸς ὅτου οὐ καταγελά *there is no one he does not laugh at*, τίνα οἴεσθε ὄντινα οὐκ ἀποστήσεται; *who do you think will not revolt?* For, οὐδεὶς ἐστὶν ὅτου, τίνα οἴεσθε εἶναι ὃς οὐκ ἀποστήσεται. So, πόνος θαυμαστός ὅσος *labour incredibly great*, for θαυμαστόν ἐστὶν ὅσος ὁ πόνος *it is incredible how great the labour is*.

In all these phrases the Relative and Antecedent combine into one compound Subject or Object of the Verb.

f. The same Attraction takes place in the case of Adverbs : as,

θαυμαστῶς ὥς χαίρω *I rejoice wonderfully.*

ὑπερφυνῶς ὥς ἦσθην

I was extravagantly glad (lit. it is wonderful how I rejoice).

2. Adjectival Sentences have the Indicative if the Relative refers to some certain fact or person : as,

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη

*tell me, Muse, of the adventurous chief who strayed so far
and wide.*

3. Relatives or Relative Particles are used to imply frequency, generally Indefinite—

(1) With ἂν and the Conjunctive after Primary Tenses : as,

δίκαιός ἐστιν, ὅστις ἂν φύγῃ, θανεῖν
he well deserves, whoever shall flee, to die.

(2) With Historic Conjunctive after Historic Tenses :

πάντας ἐξῆς ὅτῳ ἐντύχοιεν ἔκτεινον
*they kept killing all one after another whomsoever they met
with.*

Obs. 1.—Sometimes the ἂν is omitted.

Obs. 2.—The same Rules apply to Relative Particles, such as ὡς, ὅπως *how*, ὅπου, ἔνθα, ἵνα *where* : as,

πατρις γάρ ἐστι πᾶς ἔν' ἂν πράττῃ τις εὖ
a man's country is wherever he shall fare well.

4. Adjective Clauses are abridged into Tertiary Predicates (§ 81 note) : as,

οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην
for the art which I possess is no mean one.

This might be expressed: ἡ γὰρ τέχνη ἣν ἐκτησάμην οὐ βανανσός ἐστι.

III. ADVERBIAL SENTENCES.

A. TEMPORAL SENTENCES.

§ 167. Temporal Sentences express the relations of time between two Clauses, either by some Relative Particle or by the Participle of a Verb. Acts may be either (a) Contemporary, expressed by *ὅτε, ὁπότε, ὡς, ὅπως when, ἐν ᾧ while*; (b) Past, expressed by *ἐπεὶ, ἐπειδὴ, ἐπειδὴ after that, ἐξ οὗ, ἐξ ὅτου, ἀφ' οὗ since*; (c) Consequent, expressed by *πρὶν before, πρὶν ἢ before that, ἕως, ἕως οὗ, εἰς ὃ, ἕστε, μέχρις, μέχρις οὗ or ὅτου until*.

1. Contemporary Time is expressed by the Indicative,* or Participle Present, or Absolute Construction of the Participle: as,

ἐν ᾧ γράφω ταῦτα εἰσέρχεται ὁ ἄγγελος
while I am writing this in comes the messenger.

ταῦτα παρακελεύων προήγαγεν ἐς τὸ πρόσω
as he thus encouraged them he led forward.

τοῦ παιδὸς ταῦτα λέγοντος ὁ Κῦρος εἰσῆλθε
as the boy was saying this Cyrus came in.

Obs.—Repeated Acts in Present Time are expressed by the Conjunctive alone, or with *ἄν*: as,

μαινόμεθα πάντες ὁπότεν ὀργιζόμεθα
we all are mad whenever we are angry.

§ 168. 2. Past Time is expressed by the Indicative or the Participle: as,

καὶ μ', ἐπεὶ τῇσδε χθονὸς ἐξῆλθεν, οὐκ ἔρ' εἶδεν
and me he saw no more after he had gone from this land.

ταῦτα εἰπόντες ἀπῆσαν οἱ πρέσβεις
after they had said this, the ambassadors departed.

Κύρου τελευτήσαντος ἐξεδέχετο τὴν ἀρχὴν ὁ Καμβύσης
after Cyrus had died Cambyses succeeded to the throne.

Obs.—Repeated Acts in Past Time are expressed by the Historic Conjunctive: as,

οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰστήκεσαν
the asses, whenever one pursued them, would run on and stand still.

* In *Oratio Obliqua* we find the Indicative sometimes attracted into the Infinitive: as, *λέγεται Ἀλκμαίωνι, ὅτε δὴ ἀλάσθαι αὐτὸν . . . τὸν Ἀπόλλω τὴν γῆν χρῆσαι οἰκεῖν.*

§ 169. 3. Consequent Time is expressed by *πρίν*, *πρίν ἤ*:

- a. With the Indicative = *until* (of a fact now past): as,
οὐ πρότερον ἐπαύσαντο πρίν τὸν πατέρα μετεπέμψαντο
they did not stop until they had sent for their father.
- b. With the Infinitive = *before* (of a thing future): as,
λέξαι θέλω σοι πρίν θανεῖν ἃ βούλομαι
I would like to tell thee before I die what I wish.

Obs. 1.—The Tenses of the Infinitive are thus distinguished:

- πρίν δειπνεῖν* = *before I sup.*
πρίν δειπνήσαι = *before I went to supper.*
πρίν δεδειπνηκέναι = *before I have risen from supper.*

Obs. 2.—These two constructions may be used in Affirmative and Negative Sentences alike.

c. After Negatives only the Primary Conjunctive is used with *πρίν ἄν*, the Historic with *πρίν*: as,

- οὐκ ἄπειμι πρὸς δόμον*
πρίν ἄν σε γαίης τερμόνων ἔξω βάλῃω
I will not go home before I shall have cast you out of the boundaries of the land.
- ἀπηγόρευε μηδένα βάλλειν πρίν Κύρος ἐμπλησθῇ*
he forbade anyone to shoot before Cyrus should be satisfied.

B. FINAL SENTENCES.

§ 170. The Final Sentence is expressed, (1) by the Infinitive, (2) by the Future Participle, (3) by a Verb Finite depending on some Relative Particle.

1. The Infinitive, (1) with or without *ὥστε*, (2) with the Prepositions *πρὸς*, *ἐπί*, *ὑπέρ* expressed or implied, (3) by the Causal Genitive: as,

- (1) *δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος*
he gives the child to some shepherds to expose it.
χρήματα δ' ὥστ' ἔχειν ἐς αὐτὰ οἴσομεν
and we will contribute money that we may have for those purposes.
- (2) *πολλὰ ἐμηχανᾶτο πρὸς τὸ πρωτεύειν*
he devised many plans for getting the lead.
- (3) *Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσ-
ὁδους μᾶλλον ἰέναι αὐτῷ*
Minos swept piracy from the sea that his revenues might come in better.

§ 171. 2. The Participle, with or without ὥς (*as*), may take the place of the Infinitive: *as*,

οὐδ' (ἐλήλυθα) ὥς ὀνειδιῶν τι τῶν πάρος κακῶν
*nor (have I come) with the idea of reproaching you with
 any of your previous misfortunes.*

εὐθὺς πέμπει τινὰ ἀγγελοῦντα ταῦτα τῷ Κύρῳ
at once he sends a man to announce this to Cyrus.

§ 172. 3. The Conjunctions ἵνα, ὥς, ὅπως (*ὅφρα* Poet.) *in order that*, μή *lest*, ἵνα μή, ὥς μή, take the Conjunctive either Primary or Historic.

a. The Primary Tenses of the Conjunctive express a purpose viewed as nearer and more certain; but as all purposes are somewhat contingent, ἄν is often added (except to ἵνα and μή): *as*,

ἀκούσαθ', ὥς μάθητε διὰ τέλους τὸ πᾶν
hear, that you may understand the whole to the end.

τοῦνθένδ' ἄκουσον ὥς ἂν οἰμώξης πλέον
hear what follows, that you may (in that case) lament the more.

b. The Historic Tenses of the Conjunctive express a purpose in past time: *as*,

ὁ Κύρος ἤλαυνε πρόσω ὥς βασιλέα ἀπαράσκενον λάβοι
*Cyrus pushed forward that he might catch the king unpre-
 pared.*

Obs. 1.—The Historic Conjunctive is used in wishes and commands, where the same Mood precedes: *as*,

θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε
 ἵν' αἱ Μυκῆναι γνοῖεν ἢ Σπάρτη θ' ὅτι
 χῆ Σκῦρος ἀνδρῶν ἀλείμων μήτηρ ἔφν
*be it mine to wreak my vengeance with my hand,
 that Sparta and Mycenæ may be taught
 that Scyros too is mother of brave men.*

Obs. 2.—A near purpose leading to a remoter is expressed by these two constructions united: *as*,

παρανίσχον οἱ Πλαταιῆς φρυκτούς, ὅπως ἀσαφῆ τὰ σημεῖα
 ἦ καὶ μὴ βοηθοῖεν
*the Plataeans raised torches alongside of theirs so that the
 signals might be uncertain and that (in consequence) the
 enemy might not come to their aid.*

c. If the purpose is assumed to be now out of the question, the Indicative Mood is used: as,

τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἑμμαντὸν ἀνθρώποισιν ἐνθεν ἦν γεγώς;
*why didst thou not slay me at once, in which case I should
 ne'er have shown my hateful birth to men?*

Obs. 1.—After Verbs of Contrivance, Fearing, Deliberation, and the like, the Future Indicative with ὅπως may take the place of the Conjunctive, Primary or Historic: as,

Τιμοκράτης τοῖς πονηροῖς, ὅπως μὴ δώσουσι δίκην, οὐδὲν
 δείκνυσιν
*Timocrates shows criminals a way that they shall not incur
 punishment.*

δέδοικα δ' ὅπως λήσω τὴν θεάν
but I fear that I shall not escape the goddess.

Obs. 2.—This construction is almost identical with Oblique Petition. Compare § 164.

C. CONSECUTIVE SENTENCES.

§ 173. A Consecutive Clause shows the Consequence of the Action described in the Protasis: (1) by a Relative Pronoun, (2) by the Relative Particle ὥστε followed by the Infinitive or (3) Indicative, (4) by the Infinitive preceded by μὴ or μὴ οὐ.

(1) The Relative: as,

οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ
there is no one so foolish that he wishes to die.

(2) ὥστε with the Infinitive expresses a Consequence, which may or may not be realised: as,

τοιούτοι εἰσιν ὥστε ἀργύριον λαμβάνειν
they are such persons as to receive money.

Obs.—The Emphatic Pronoun οὗτος or τοιούτος is omitted:

a. When a Comparative or Superlative is in the Protasis: as,

νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἴων πατέρων ἐστέρηνται
*they are too young to know what kind of fathers they have
 lost.*

b. When οἷός τε stands for ὥστε, with a Finite Verb, it means 'able' or 'possible': as,

οἷός τε εἰμὶ ταῦτα ποιεῖν (= τοιούτός εἰμι ὥστε ποιεῖν)
I am able to do this (lit. I am such a one as to do this).
 οἷόν τε ἐστί it is possible.

(3) *ὥστε* with the Indicative expresses an actual consequence : as,

ἀλλ' ἔστιν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς
but it (they) is friendly, and so you will speak to faithful friends.

(4) The Infinitive with *μή*, or *μη οὐ* after negatives, expresses an Object to be avoided : as,

Ἀριστόδικος ἔσχε *μη* ποιῆσαι ταῦτα
Aristodicus kept them from doing this.

οὐδὲν ἐλλείψω τὸ *μη* οὐ
πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν
I will omit nothing so as not to learn the whole truth of this matter.

οὐδὲν κωλύει *μη* οὐκ ἀληθὲς εἶναι τοῦτο
nothing hinders this from being true.

Obs.—A Consecutive Clause is often abridged into a Tertiary Predicate (used Proleptically) : as,

τοὺς λόγους μακροτέρους οὐ μηχανοῦμεν
we will not spin out our words so that they shall be tedious.

D. CAUSAL SENTENCES.

§ 174. Causal Sentences may be expressed, (1) by the Relative, (2) by Causal Particles, (3) by the Participle, (4) by *διὰ* with a Clause.

(1) The Relative, or Relative Conjunctions, followed by the Indicative : as,

μακάριος εἰ ᾧ γε πάρεστι τύχη αὐτεπάγγελτος
happy art thou to whom fortune comes self-invited.

ἐποικτεῖρω δέ νιν
ὁθούνεκ' ἄτη συγκατέζευκται κακῇ
but him I pity, since he is yoked to an evil plague.

(2) The Causal Particles *ὅτι*, *διότι*, *ὥς*, *ἐπεὶ*, *ἐπειδὴ* *because*, *since*, *now that*, *γάρ* *for*, *γε* with a Relative, take the Indicative to express an ascertained Cause; the Historic Conjunctive of a Reported Cause in *Oratio Obliqua* : as,

νίκη δ', ἐπεὶ περ ἔσπετ', ἐμπέδως μένοι
and may victory, now that it attends us, remain sure.

ἔφη τὸν βασιλέα ἥξειν, ἐπεὶ οἱ πολέμοιοι ἀποφύγοιεν
he said that the king would come, since the enemy had fled.

(3) The Participle, either as an Attribute or absolutely : as,

λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί (sc. δοκεῖ)
and I speak for this reason, because I wish you to think as
I do.

τοῦ χωρίου χαλεποῦ ὄντος οἱ τριήραρχοι ἀπώκνουν
because the beach was rugged, the shipmasters shrunk back.

(4) διὰ with an Oblique Clause, or with Infinitive Attraction :
as,

ὁ Κῦρος, διὰ τὸ τοὺς πολεμίους ἐγγὺς εἶναι, ἐπήγαγε
Cyrus, because the enemy were near, led on.

ὁ Κῦρος, διὰ τὸ ἀγχίνους εἶναι, εὐπετῶς ἀπεκρίνετο
Cyrus, because he was sharp-witted, used to answer readily.

Obs.—A Causal Sentence may be compressed into a Tertiary
Predicate, either Adjective or Adverb : as,

ἦ κακὸς κακῶς ταφήσει
surely as you are a villain you shall be vilely buried.

οὐκ οὐν ξεῖ προθεῖναι ἐλπίδα ὥς ξυγγνώμην ἀμαρτεῖν ἀνθρω-
πείῳς λήψονται
we must not therefore set before them any hope that they
will obtain consideration for their fault on the ground
that they have erred as men are wont to err (i.e. that
theirs is a venial human error).

CONDITIONAL SENTENCES.

§ 175. A Conditional Sentence has the Relative Particle *εἰ* or
its compounds *εἰάν*, *ἥν*, in its Antecedent (Protasis). The Conse-
quent (Apodosis) is expressed either by the Indicative with or
without *ἄν*, or by *ἄν* with the Historic Conjunction.

§ 176. The forms of Conditional Sentences vary according to
the degree of probability which is expressed by Antecedent and
Consequent. Hence we have four classes of Conditionals, in
each of which the regular Form may be varied in the Protasis by
a Participial or Relative Construction. The following is a general
view of the possible Forms of Conditionals :

1. The Antecedent being a fact, the Consequent is a fact : as,

$\left. \begin{array}{l} \epsilonἰ \tauι \epsilon\chiει* \\ \epsilon\chiων \tauι \\ \alpha \epsilon\chiει \end{array} \right\}$	$\left. \begin{array}{l} \deltaιδωσι \\ \text{or} \\ \text{whatever he has} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{if he has anything} \\ \text{he gives it.} \end{array} \right.$
---	---	---

* Any tense of the Indicative may be used in the Protasis; and in the
Apodosis we may have various forms, as *διδόιη ἄν*, *ἐδίδου ἄν*, *δίδου*.

2. The Antecedent being probable, the Consequent will follow :
as,

$\left. \begin{array}{l} \text{ἐάν τι ἔχῃ} \\ \text{ἔχων τι} \\ \text{ἂν ἔχῃ} \end{array} \right\} \text{δώσει} \left\{ \begin{array}{l} \text{if he shall have anything} \\ \text{or} \\ \text{whatever he may have} \end{array} \right\} \text{he will give it.}$

3. The Antecedent being assumed, the Consequent would follow : as,

$\left. \begin{array}{l} \text{εἰ τι ἔχοι} \\ \text{ἔχων τι} \\ \text{ἂν ἔχοι} \end{array} \right\} \text{διδόιη ἂν} \left\{ \begin{array}{l} \text{if he were to have anything} \\ \text{or} \\ \text{whatever he were to have} \end{array} \right\} \text{he would give it.}$

4. The Antecedent and Consequent both unlikely or impossible :

(a) $\left\{ \begin{array}{l} \text{εἰ τι εἶχεν} \\ \text{ἔχων τι} \\ \text{ἂν εἶχεν} \end{array} \right\} \text{εἰδίδον ἂν} \left\{ \begin{array}{l} \text{if he had had anything} \\ \text{or} \\ \text{whatever he had} \end{array} \right\} \left\{ \begin{array}{l} \text{he would} \\ \text{have been} \\ \text{giving it.} \end{array} \right.$

(b) $\left\{ \begin{array}{l} \text{εἰ τι ἔσχευ} \\ \text{ἔχων τι} \\ \text{ἂν ἔσχευ} \end{array} \right\} \text{ἔδωκεν ἂν} \left\{ \begin{array}{l} \text{if he had had anything} \\ \text{or} \\ \text{whatever he had} \end{array} \right\} \left\{ \begin{array}{l} \text{he would} \\ \text{have} \\ \text{given it.} \end{array} \right.$

§ 177. 1. The Conditional of FACT. The Antecedent with the Indicative assumes one Fact as certain, and the Consequent infers another Fact from it : as,

$\text{εἰ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἁμαρτάνειν}$
if you think thus you ought not to have erred.

This Case is Conditional in Form only, and as there is no real Condition the Conditional ἂν is not introduced.

2. The Conditional of PROBABILITY. The Antecedent has ἂν with the Conjunctive and assumes that something will happen ; the Consequent infers what will follow from it : as,

$\text{ἐὰν πειθῇ μοι . . . πημοιῆς λύσεις βάρος}$
if you obey me . . . you will shake off the weight of woe.

Here the Conditional ἂν is in the *Protasis*, as being uncertain though probable ; but there is no uncertainty as to the *Apodosis*, therefore we have the Simple Indicative of the Finite Verb.

3. The Conditional of Pure ASSUMPTION. The Antecedent assumes a Fact, and if this *were* granted, the Consequent would follow : as,

$\text{φαίη δ' ἂν ἡ θανούσά γ' εἰ φωνὴν λάβοι}$
the dead woman would say 'yes' if she could get a voice.

Here the *Apodosis* is uncertain, and therefore has ἂν. Its realisation depends entirely on the assumption of the *Protasis*.

4. The Conditional of IMPOSSIBILITY. The Antecedent is now out of the question, and is expressed, (a) by the Imperfect for Past Time continued, (b) by the Aorist for Past Time. The Consequent would follow if the Antecedent had taken place: as,

- (a) εἰ δέ μ' ὦδ' ἀεὶ λόγοις
ἐξήρχες οὐκ ἂν ἦσθα λυπηρὰ κλύειν
but if you always addressed me thus with your words, you had not been (now) so annoying to hear.
- (b) εἰ ἐλέχθη σωτήριος ἂν ἐγένετο ὁ λόγος
if it had been spoken, the speech would have been our salvation.

§ 178. In many cases the Moods of the Antecedent and Consequent may be varied or interchanged, as the sense requires: as,

εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλον, σὺ τοι
πρώτῃ θάνοις ἂν
if we shall kill one for another (as you wish), you then would be the first to die.

τά μ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι, τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκὴν λάβοις ἂν ἀνακούφισιν κακῶν
if thou wilt receive my words with attentive ear, and minister to the plague, thou wouldst (then) obtain succour and respite from woes.

Here we have Protasis 2. followed by Apodosis 3.

§ 179. In Conditional 3. 4. the Consequent is often used without any expressed Antecedent: as,

μένοιμ' ἂν· ἤθελον δ' ἂν ἐκτὸς ὧν τυχεῖν
I would remain (if you wish it), but I would fain (if I might) have been out of the way.

§ 180. The Historic Conjunctive may appear in the Antecedent without any expressed Consequent: as,

εἴ μοι γένετο φθόγγος ἐν βραχίουσιν
would that I had a voice in my arms.

§ 181. The Antecedent or Consequent of a Conditional may be expressed by a Participle, either as a Subject or absolutely: as,

ἀφανεῖς ἂν ὄντες οὐκ ἂν ὑμνηθεῖμεν ἂν
if we were obscure, we should not be celebrated.

καὶ κεν τοῦτ' ἐθέλωμι, Διὸς γε διδόντος, ἀρέσθαι
and I should wish to gain this, if Zeus gave it me.

§ 182. In Oratio Obliqua the Forms of the Conditional undergo the regular changes: as, λέγω σε εἴ τι ἔχεις διδόναι, λέγω σε ἢν τι ἔχῃς δώσειν; or with the Participle: as, οἶδά σε εἴ τι ἔσῃς δόντα ἂν.

CONCESSIVE SENTENCES.

§ 183. Concessions are generally expressed, (1) by one of the Forms of the Conditional Sentence, εἰ καί, καὶ εἰ *although*, (2) often by καίπερ with the Participle, καὶ τοι *and yet*, καὶ ταῦτα *and yet*, with the Finite Verb or Participle: as,

- (1) εἰ καὶ μὴ βλέπεις φρονεῖς δ' ὅμως
even though thou hast not sight, thou still hast sense.
- (2) πιθοῦ γυναιξί, καίπερ οὐ στέργων, ὅμως
yet yield to women, though thou lovest them not.
καὶ ταῦτα, τρεῖς ἀδικίας πράξαντες, ὅμως φατὲ ἡμᾶς παρα-
νομῆσαι
and yet, after having committed three acts of injustice, you
still say that we have broken the law.

LIMITATIVE SENTENCES.

§ 184. Limitative Sentences are of various forms, as in the following examples:

ἦν οὐδὲ ἀδύνατος ὥς Λακεδαιμόνιος εἰπεῖν
he was not at all incapable of speaking for a Lacedæmonian.
σχολή ἐστιν ἡμῖν τὸ κατὰ τοῦτον εἶναι
we have leisure as far as he is concerned.
καλὸς τε καὶ ἀγαθὸς ὅσον μὴ ὑβριστὴς ἐστιν
he is a perfect gentleman except that he is wild.
εἴ τις καὶ ἄλλος εὐδαίμων ἐστί
he is as happy as any man.

ON SOME PARTICLES.

I. ON THE CONDITIONAL PARTICLE ἂν.

§ 185. ἂν (in Homer κε) added to a Verb states a Condition either expressed or implied.

1. It is used with the Historic Tenses of the Indicative Mood: as, ἐποίουν ἂν ταῦτα, ἐποίησα ἂν ταῦτα *I would have been doing, I would have done, these things.* (See Conditional, § 176. 4.)

2. With the Historic Tenses of the Conjunctive Mood: as, ποιοίην ἂν ταῦτα, ποιήσαιμι ἂν ταῦτα *I would do these things, I would have done these things.* (See Conditional, § 176. 3.)

Obs.—ἄν may often be omitted in certain phrases: as, ἐχρῆν, ἔδει, προσῆκεν, εἰκὸς ἦν. Compare the well-known line—

πείθοι' ἄν, εἰ πείθοι', ἀπειθοίης δ' ἴσως
you would obey, if you would, but perhaps you would disobey.

In all these cases, the Conditional idea is either inherent in the word, or, as in this line, can be easily supplied.

§ 186. 3. The Infinitive and Participle are used with ἄν as Oblique Conditionals: as,

οἶονται ἀναμαχέσασθαι ἄν ξυμμάχους προσλαβόντες
they think that they would have fought again if they had got new allies.

οἱ ῥαδίως ἀποκτινύντες καὶ ἀναβιωσκόμενοι γ' ἄν, εἰ οἱοί τε ἦσαν
those who lightly put one to death, yes, and would call one to life again, if they were able.

§ 187. 4. ἄν following or compounded with Relatives and Relative Particles, ὅς, ὅτε, εἰ, ἐπεὶ, ἐπειδὴ, always takes the Primary Conjunctive: as,

πᾶν ὃ τι ἄν μέλλης λέγειν πρότερον ἐπισκόπει τῇ γνώμῃ
everything that you are about to say, first examine in your mind.

§ 188. ἄν is often used with the Imperfect Indicative, in narrative, to show that the action is often repeated: as,

ταῦτ' ἄν ἐξέρπων τάλας
 ἐμνηχανώμην· εἴτα πῦρ ἄν οὐ παρῆν
these things I would creep out and provide; and then fire would not be at hand.

§ 189. ἄν is generally placed with the most emphatic word in the sentence, and if stress is laid on more than one word it is often repeated: as,

ἀφανεῖς ἄν ὄντες οὐκ ἄν ὑμνηθεῖμεν ἄν
if we were obscure, we should not be celebrated.

§ 190. By a singular ellipse, ἄν may sometimes stand alone to suggest a clause: as,

εἰ δὴ τῷ σοφώτερος φαίην εἶναι, τούτῳ ἄν
if then I could claim to be wiser than usual in anything, I should in this.

II. ON οὐ AND μή.*

§ 191. The Negative Particles are οὐ and μή. οὐ negatives a fact: as, οὐκ ἔστι ταῦτα *this is not so*. μή negatives a supposition: as, εἰ μὴ ταῦτα γένηται *if these things shall not prove so*; or a command: as, μὴ ταῦτα δράσης *do not do this*. Hence it follows that generally—

(1) μή is used in the Protasis of Conditionals, οὐ in the Apodosis: as,

εἰ μὴ σὺ γ' ἦλθες οὐκ ἂν ἰκόμην ἐγώ
yes, if you had not come I had not come.

(2) μή is found in Oblique Petitions, Prohibitions, and in most of the Adverbial Sentences. The following instances contrast οὐ and μή:

a. οὐ λέγων *because he does not say.*

b. μὴ λέγων *if he does not say.*

a. ὅς οὐ λέγει *he who does not say.*

b. ὅς μὴ λέγει, ὁ μὴ λέγων *whoever does not say.*

a. ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ
ἵν' οὔτε φωνὴν οὔτε τοῦ μορφῆν βροτοῦ
ᾔψῃ

where you shall not see (i.e. the thing is certain and present).

b. κρύψω τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν
γαίας ὀρύξας ἔνθα μὴ τις ᾔψεται

in some place where no one (perhaps) shall see it (i.e. the thing is uncertain and future).

Obs.—μή prohibitive is used with the Present Imperative or Aorist Conjunctive:

Imperative: as, μὴ κλέπτε *steal not at all.*

Conjunctive: as, μὴ κλέψῃς τοῦτο *thou shalt not steal this.*

The Present is generally used in the Imperative; in the Conjunctive, the Aorist.

§ 192. Questions are asked simply by ἤ, ἢ γάρ, ἄρα νῆ, οὐ, ἄρ' οὐ *nonne*, μή, ἄρα μή, μὴν *num*: as,

ἄρ' οὐκ ἔστιν ἀσθενής; *is he not ill?* Answer, *yes.*

ἄρα μὴ ἔστιν ἀσθενής; *he is not ill, is he?* Answer, *no.*

Obs.—Sometimes μή is added to οὐ in Negative Questions: as,

οὐ σιγ' ἀνέξει, μὴδὲ δειλίαν ἀρεῖς;

will you not keep silent, and do not show cowardice.

* 'οὐ negat, μή vetat. οὐ negat rem, μή conceptionem quoque rei.'—Hermann.

§ 193. The Interrogation with μή and μὴ οὐ follows Verbs of *fearing, deliberating, and the like*: as,

- (a) φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήκαμεν
I fear that we have missed both.

Obs.—μὴ ἀμφοτέρων ἡμαρτήκαμεν; as a simple Question, would mean *we have not missed both, have we?* The addition of φοβοῦμαι practically annuls the Negative.

- (b) φοβοῦμαι μὴ οὐκ ἀμφοτέρων τύχωμεν
I fear we may not gain both.

Obs.—The Verb is sometimes omitted: as,

ἀλλὰ μὴ οὐκ ἢ διδασκὸν ἢ ἀρετὴ
but (it is to be feared) that virtue is not a thing that can be taught.

§ 194. After Verbs meaning to *prohibit, deny, doubt, cease*, we have the Infinitive alone or with μή and τὸ μή: as,

φῆς; ἢ καταρνῇ μὴ δεδρακέναι τάδε;
dost thou confess? or dost thou deny having done this?

καὶ φημι δρᾶσαι, κοῦκ ἀπαρνοῦμαι τὸ μή
I both confess that, I did it, and I do not deny it.

§ 195. If a Negative precedes, we have μὴ οὐ, τὸ μὴ οὐ used strictly to explain what precedes (epexegetically): as,

δυσάλγητος γὰρ ἂν
εἶην τοιάνδε μὴ οὐ κατοικτεῖρων. ἔδραν
for otherwise I should be hard to move, in not pitying such a supplication as yours.

λείπει μὲν οὐδ' ἅ πρόσθεν ᾔδεμεν τὸ μὴ οὐ
βαρύστον' εἶναι
not even what we knew before at all falls short, so as not to be most deplorable.

§ 196. οὐ μή is used:

a. With the Second Person of the Future Indicative, as a Prohibition: as,

οὐ μὴ δυσμενὲς ἔσει φίλοις;
thou wilt not be unkind to thy friends, wilt thou? (i.e. be not unkind).

b. With the other Persons of the Future or with the Subjunctive it is a strong Negative: as,

οὐ σοι μὴ μεθέψομαι ποτε
I will never follow thee.

καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληθῶ δόλω
*and now that I have heard this there is no fear that I shall
 be caught by stratagem.*

Here a word signifying 'I fear' may be supplied; and sometimes we have οὐ δέος μὴ fully expressed: as,

οὐχὶ δέος μὴ σε φιλήσῃ
there is no fear he will kiss you.

§ 197. III. CONJUNCTIONS, ADVERBS, AND OTHER WORDS USED
 IDIOMATICALLY.

ἀεὶ *successively, from time to time—*

τὰς ἀεὶ πληρουμένας ναῦς ἐξέπεμπον
*they kept sending out the ships that were one after another
 being manned.*

Compare ὁ ἀεὶ βασιλεύς *each successive king, the king for the
 time being.*

ἀλλά *but—*

ἀλλ' ἀδύνατον *nay, but it is impossible.*

ἀλλὰ βούλομαι *well, I am willing.*

ἀλλὰ γάρ } *but then.*

ἀλλὰ δὴ } *but surely.*

ἀλλ' ὅμως } *but still.*

οὐ μὴν ἀλλὰ *not but that*

ἄλλο τι ἢ; *what can it be else? is it not so? nonne?*

ἄλλως τε καὶ *especially = in other respects and also. So also, τὰ
 τε ἄλλα . . . καί.*

ἅμα . . . καί—ἅμα ἔπος καὶ ἔργον *no sooner said than done.*

ἅρα *as it seems, after all—οὐδὲν ἦν ἅρα it was then nothing at all.*

ἅτε *as—used in Causal Sentences with the Participle.*

ἀντίκα *for example—ἀντίκα νίκη πέτεται πτερύγοιν χρυσαῖν, καὶ νῆ
 Δί' Ἔρωσ γε for example Victory flutters on golden pinions,
 yes, by Jove, and Eros too.*

γάρ *for—εἰ γάρ would that! ἦ γάρ; how so? πῶς γὰρ οὐ; cer-
 tainly, οὐ γὰρ ἀλλά and yet, τί γάρ; how so? to be sure.*

γε *yes, at least—εἰ γε at least if, γοῦν (γε οὖν) at all events, γε
 μὴν, γε δὴ surely.*

δέ *and, but—καὶ Ἕλληνας δὲ ἔπεμψε and he sent Greeks too.*

δὴ *now—used to strengthen other words: as, κάλλιστος δὴ by far*

the fairest, καὶ δὴ just now, (δὴ = ἤδη) καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις and now he was at the gates of the two generals, καὶ δὴ τεθνᾶσι (putting a supposed case) well now they are dead, δὴπου of course, δὴ τις some one or other, δὴ or δῆθεν forsooth, as he pretended, as he said.

εἶτα afterwards, and then!—εἶτα οὐκ αἰσχύνεσθε; and after all are you not ashamed?

ἦ truly—ἦ μὴν verily and indeed, used at the beginning of oaths, ὑμᾶς δεήσει ὁμόσαι ἦ μὴν πορεύσεσθαι ὥς διὰ φιλίας ἀσινῶς you will have to swear that verily you will march without hurting us, as through a friendly country, ἦ γάρ = nonne: as, ἦ γὰρ τοῦτο μέγιστον; this is the chief, is it not? ἦ που I suppose; also, ἦ που ἄρα, ἦ που δὴ surely then.

καίπερ even though—with the Participle in Concessive Clauses (§ 183).

καίτοι and yet—with the Finite Verb.

μέντοι however—μέν γε at all events, μὲν δὴ certainly.

μὲν οὖν not so, but; nay rather—always to correct some previous statement, like Lat. immo: as,

A. ἡμᾶς σὺ δειλούς γῆδε θῆμέρα φανεῖς.

O. ἄνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.

us you will show mere cowards on this day. Not so, but righteous before all the Greeks.

μήτοιγε δὴ and μὴ τί γε δὴ far less: as, οὐκ ἔνεστι ἑξαπατᾶν τοὺς ἀνθρώπους μὴ τί γε δὴ τοὺς θεούς we may not deceive men, far less then the gods. Lat. nedum.

ὅπως, ὅπως τάχιστα quam celerrimè as quickly as possible, οὐχ ὅπως not only so, followed by ἀλλὰ καὶ but also, ἡδὲ γῆ οὐχ ὅπως τινὰ καρπὸν ἤνεγκεν ἀλλὰ καὶ τὸ ὕδωρ ἐπέλιπεν not only did the earth bear no fruit, but also the water failed. Compare, Assentatio non modo amico sed ne libero quidem digna est flattery is unworthy not merely of a friend but even of a gentleman. Notice the phrases οὐκ ἔσθ' ὅπως, οὐκ ἔσθ' ὅπως οὐ certainly not, certainly.

ὅτι—οὐχ ὅτι, μὴ ὅτι not but that, although, οὐχ ὅτι παίζει although he is joking. οὐχ ὅτι and μὴ ὅτι are also used as οὐχ ὅπως not to say that: as, οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ not only Crito was silent but also his friends. ὅτι μὴ except: as, οὐδὲν ὅτι μὴ ἐργάτης ἔσει you will be nothing but a labourer.

οὐ not—οὐ γὰρ ἀλλά for certainly, μόνον οὐ, ὅσον οὐ all but: as, ὁ μέλλων καὶ ὅσον οὐ παρὼν πόλεμος the coming and all but present war.

οὖν *therefore*—οὐκοῦν *therefore*, οὐκουν *not therefore* (Interrog. = *nonne?*), ἐπει οὖν, ὥς οὖν *as soon as ever*.

περ. See καίπερ.

πλήν *but at all events*—πλήν ὅτι *except that*, πλήν ὅσον *save only that*.

πρίν. See Temporal Sentences (§ 167).

τοι *surely*—used with several other Conjunctions: καίτοι, μέντοι, τοιγάρ, τοιγάρτοι, τοιγαυῦν *and yet, therefore, however*.

ὥς *as*—ὥς ἀληθῶς *truly*.

ὥς ἐμοὶ δοκεῖν *or ὥς ἐμοὶ to my thinking*.

ὠραῖος ἦν ὥς εἶναι Αἰγύπτιον *beautiful for an Egyptian*.

ὥς *to*. See εἰς (§ 119, Obs. 2).

ὥς *thus* = οὕτως (Poet.). In prose it is used in the combination καὶ ὥς *thus too*, οὐδὲ ὥς *not even so*.

§ 198. IDIOMS OF CERTAIN VERBS.

δεῖ—πολλοῦ δεῖ *or obliquely πολλοῦ γε δεῖν far from it*, πολλοῦ δέω τοῦτο λέγειν *I am far from saying so*.

εἶναι—ἐκὼν εἶναι *willingly*, οὐκ ἂν, ἐκὼν εἶναι, ἔλθοιμι *I will not come, if I can help it* (only in negative sentences).

τὸ νῦν εἶναι *at present*.

ἔστιν ὅτε *or ἐνίοτε sometimes*.

εἴσιν οἱ *sunt qui, some people*.

ἔχω *is used with Adverbs followed by a Genitive: as, ἀπείρως ἔχει τῶν πραγμάτων he is inexperienced in affairs; with Participles: as, τοὺς παῖδας ἐκβαλοῦσ' ἔχεις thou hast cast out the children and keepest them out; after Finite Verb: as, τί κυπτάζεις ἔχων; why do you keep poking about?*

λαίθάνω followed by a Participle has the force of *unconsciously, secretly*: as,

ἔλαθον ἡμᾶς φυγόντες *they escaped us secretly*.

τρέφων ἔχιδναν λέληθα *I have unconsciously nourished a viper*.

μέλλω—τί δ' οὐ μέλλει, τί δ' οὐκ ἔμελλε, *used in conversation in the sense of and why not? (i.e. and why is it not to be so?)*

The Imperfect has a peculiar sense: κτανεῖν ἔμελλον πατέρα τὸν ἐμόν *I was destined to kill my own father*.

οφείλω—used in Wishes, with εἰ, εἴθε ὥς, *or alone: as,*

εἰ γὰρ ὦφελον θανεῖν *O would that I had died*.

μή ποτ' ὦφελον λιπεῖν τὴν Σκύρον *would that I had never left Scyros*.

ποιῶν—Participle used Adverbially: as, ἡκεις καλῶς ποιῶν *you do well to come.*

τυγχάνω, φαίνομαι. See on the Participle, § 157.

φθάνω—οὐκ ἂν φθάνοις λέγων (you cannot be too quick in saying =) *say on the spot*, the sooner the better. *Obs.*—The Answer to the Question, οὐκ ἂν φθάνοις; would be οὐκ ἂν φθάνοιμι, which therefore has come to mean *I will, I will not fail.* Hence we have, οὐκ ἂν φθάνοι ἀποθνήσκων *he cannot fail to die.*

χαίρω is used in some common phrases: as, χαῖρε *hail*, πολλά σε χαίρειν κεύω *I bid you a long farewell.* So, εἰα χαίρειν τὸν ληροῦντα τοῦτον *let alone this vain talker.* χαίρων = with impunity: as,

ἀλλ' οὐ τι χαίρων δις γε πημονὰς ἐρεῖς;
but not with impunity shalt thou twice revile me.

So, κλαίων *to one's sorrow*:

σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς
thou wilt not say this to oblige me, but thou shalt say it to thy cost.

APPENDIX.

I. GENERAL VIEW OF DIALECTS.

DORIC.

The Doric Dialect was spoken in the Peloponnese, in Sicily, and in Magna Græcia. It is used by Pindar, Theocritus, and others. The chief peculiarities are as follows:

a is put for	ε	as	γα = γε
	η	„	ἄλιος = ἥλιος
	ο	„	εἵκατα = εἰκοσι
	ου	„	αἵχματᾶ = αἵχμητοῦ
	ω	„	πρᾶτος = πρῶτος
ε	„	ει	τύπτες τύπτεν = -εις -ειν
ευ	„	ου	ἐτύπτεν = ἐτύπτου
η	„	ει	κῆνος = κείνος, λαβῆν = λαβεῖν
υ	„	φ	φοιτῆς = φοιτᾶς, φοιτῆν = φοιτᾶν
ο	„	ου	θεός = θεοῦς

ω	is put for	ου	as	λόγω = λόγου, λόγως = λόγους
ω	"	αυ	"	ῶλαξ = αὐλαξ
αι	"	α	"	τιμαίς = τιμάς, τύψαις = τύψας
οι	"	ου	"	βάλλοισα = βάλλουσα
ου	"	ο	"	λυσοῦμεν = λύσομεν
κ	"	τ	"	πόκα = πότε, τῆνος = κείνος
ν	"	λ	"	ἦνθον = ἦλθον, φίντατος = φίλτατος
σ	"	θ	"	σιός = θεός
ξ	"	σ	"	καθίζας = καθίσας
τ	"	σ	"	τύ = σύ οἱ σέ, τεός = σός
ντ	"	σ	"	φιλέοντι = φιλέουσι
σδ	"	ζ	"	συρίσδω = συρίζω
δ	"	γ	"	δᾶ = γᾶ
γ	"	β	"	γλέφαρον = βλέφαρον
ρ	"	λ	"	φαῦρος = φαῦλος
εσ	"	εν	"	τύπτομες = τύπτομεν
εν	"	ησαν	"	ἐτυφθεν = ἐτύφθησαν

In Crasis: κήγώ = κάγώ, κῆν = κᾶν, κῆπειτα = καὶ ἔπειτα.

ÆOLIC.

The Æolic Dialect was first spoken in Boeotia. Thence it was carried to the Æolian colonies of Asia Minor, as Lesbos. It is found in Alcæus and Sappho. Its chief changes are—

ε	for	ει	as	φαεννός	for	φαεινός
εις	"	εις	"	ἄμμες ὑμμες	"	ἡμεῖς ὑμεῖς
ν	"	ο	"	ὄνυμα	"	ὄνομα
ο	"	α	"	στροτός	"	στρατός
αις	"	ᾶν	"	γέλαις	"	γελᾶν
οις	"	οῦν	"	ὑψοις	"	ὑψοῦν
π	"	μ	"	ὄππατα	"	ὄμματα
β	"	μ	"	βέλλω	"	μέλλω
π	"	φ	"	ἀμπί	"	ἀμφί

They softened the aspirate ' : as, ἡμέρα for ἡμέρα; or replaced it by a β or digamma : as, βρόδον for ῥόδον.

IONIC.

Ionic was originally the Dialect of Attica, and afterwards of the Ionian colonies of Asia Minor. The chief writers in Ionic are, Homer, Hesiod, Apollonius, and Herodotus. The so-called Anacreontic odes are Ionic. Its chief usages are—

1. To avoid contraction: thus, νόος = νοῦς, παῖς = παῖς, κτανέω = κτενῶ, φιλέω = φιλῶ, τύπτει = τύπτῃ, κέρως = κέρως, ἀέθλος = ἄθλος.

2. Adding vowels: as, ἀδελφός = ἀδελφός, ἀνδρέων = ἀνδρῶν, τουτέου = τούτου, αὐτέων = αὐτῶν.

3. Lengthening short vowels, and adding vowels: as, μνημήιον = μνημεῖον, ῥηῖδιος = ῥᾷδιος, θῶμα = θαῖμα, ἐαυτόν = ἐαυτόν, νοῦσος = νόσος, ξείνος = ξένος, βασιλῆος = βασιλείος, ὦν = οὔν, νῆς = ναῦς.

4. Omitting aspirates : as, αὔτις = αὔθις, ἐπορᾶν = ἐφορᾶν.

5. Dropping letters : as, εἴβω = λείβω, αῖα = γαῖα, οἰκῶς = ἰοικῶς, ὀρτή = ἰορτή, ἀπόδειξις = ἀπόδειξις.

6. Changing letters :

α	is put for ε	as	τάμνω	=	τέμνω
α	„	η	μεσαμβρίη	=	μεσημβρία
η	„	α	ἐλάμφθην	=	ἐλήφθην
ε	„	α	τέσσερες	=	τέσσαρες, κέρεος = κέραος
ι	„	ε	ἰστίη	=	ἑστία
ω	„	ου	ὦν	=	οὖν
ο	„	ω	ζόη	=	ζώη
κ	„	χ	δῖκομαι	=	δέχομαι
ευ	„	εο	πλεῦνες	=	πλέονες
ω	„	οη	ἐβωσα	=	ἐβόησα, ἐννενῶκα = ἐννενόηκα

7. In the Verbs the chief peculiarities are as follows : ὀρίομεν = ὀρώμεν, ἔτετεύφα = ἔτετύφειν, τετληῶς = κῶς, τύπτεσκον = ἐτυπτον, ἔχγσι = ἔχγ, βάλλεμεν = βαλλόμεναι = βάλλειν.

EPIC.

The most remarkable peculiarities of the Poetic Dialect, distinct from the Ionic, are the following :

ε for η in the Conjunctive Mood : as, θείετε = θῆτε, κιχείω = κίχω.

ο for ω in the Conjunctive Mood : as, θείομεν = θῶμεν.

υ for ο in composition : as, διαπρύσιος, ἀλλυδης.

ε is inserted before ε if a long syllable follows : as, ἔερση, εἵκοσι.

ε is inserted before η : as, ἔηκα = ἦκα.

Reduplication is used in the Second Aorist : as, κεχάδοντο, λελαθίσθαι.

Letters are inserted : as, φάανθεν = ἐφάνθησαν, πολιήτης = πολίτης, πτόλις = πόλις.

Letters are dropped : as, στεροπή = ἀστεροπή, ιδυῖα = εἰδυῖα, εἰλήλουθμεν = ἐληλύθαμεν.

Letters are transposed : as, θάρσος = θράσος, κραδίη = καρδία, βάρδιστος = βράδιστος, ἀταρπος = ἀτραπος.

Consonants are doubled : as, ἔμμαθον, ἔρρειον, ἄμμορος, καλίσσας, ὕσσον, μέσσοις, ὕππως, ἐδδεισεν, ὅττι, κάππεσε = κατέπεσε.

II. TABLE OF THE PRINCIPAL CRASES.

ο	+	α	=	α	as	ὁ ἀνὴρ	=	ἀνὴρ
ο	+	υ	=	ου	„	τὸ ὕδωρ	=	θοῦδωρ
ο	+	αυ	=	αυ	„	τὸ αὐτό	=	ταῦτόν*
ο	+	αι	=	α	„	τὸ αἶτιον	=	τᾷτιον
ψ	+	α	=	α	„	τῷ ἀνδρί	=	τάνδρῳ
ψ	+	ε	=	ω	„	τῷ ἔμφ	=	τῶμῳ
ψ	+	ο	=	ω	„	τῷ ὀχλῳ	=	τῶχλῳ

* The neuter compounds ταῦτόν, τοιοῦτον and τοσοῦτον are preferable to the forms without υ.

ω + οι = ω	as	ἐγὼ οἶδα	=	ἐγῴδα
οι + α = α	,,	μέντοι ἄν	=	μεντᾶν
οι + ε = ου	,,	οἱ ἐμοί	=	οῦμοί
ου + α = α	,,	τοῦ ἀνδρός	=	τᾶνδρός
ου + ε = ου	,,	ποῦ ἔστιν	=	πουῶστιν
ου + ο = ου	,,	τοῦ ὀνόματος	=	τουῶνόματος
ου + η = η	,,	τοῦ ἡμετέρου	=	θημετέρου
ου + ου = ου	,,	τοῦ οὐρανοῦ	=	τούρανοῦ
γ + η = η	,,	τῇ ἡμέρᾳ	=	θημέρᾳ
γ + α = α	,,	τῇ ἄρετῃ	=	τᾶρετῃ
α + α = α	,,	τὰ ἄλλα	=	τᾶλλα
αι + α = α	,,	καὶ ἄν	=	κᾶν
αι + ε = α	,,	καὶ ἔστι	=	κᾶστι
αι + η = η	,,	καὶ ἡ	=	χη
αι + ο = ω	,,	καὶ ὁ	=	χῶ
αι + ου = ου	,,	καὶ οὐ	=	κού
αι + αυ = αυ	,,	καὶ αὐτά	=	καὐτά
αι + ει = ει	,,	καὶ εἰ	=	εἰ

III. ACCENTUATION.*

i. GENERAL RULES.

1. There are three accents: acute, as λάβω; grave, as λαβών; circumflex, as λαβεῖν.

Words acuted on the last syllable are called Oxytone.

Words acuted on the last but one Paroxytone.

Words acuted on the last but two Proparoxytone.

Words circumflexed on the last syllable Perispomen.

Words circumflexed on the last but one Properispomen.

The acute may be placed on any of the last three syllables.

The circumflex on the ult. or penult., and only on long vowels or diphthongs; if on the penult. the ult. must be short, as νῆσος, νήσου, not νῆσου.

The grave on the ult. only; and if a stop follows, it becomes acute.

—αι and —οι final are short, except in Adverbs and the Optative.

3. *Diacritical marks* (viz. accents, breathing, and diæresis) are placed on the second vowel of a proper diphthong, as αὔλειος, εἵρος, αἰδώς, νῆι, κληῖδι.

4. Ten *monosyllables* (called *Atonics* or *Proclitics*) have no accents, but form practically part of the next word: ὁ, ἡ, οἱ, αἱ, *the*; ἐν, ἐς or εἰς, ἐκ or ἐξ; εἰ, ὥς, οὐ.—If after their case, or ending a sentence, they are accented, as θεῶν ἔξ, ἐγὼ μὲν οὐ.

5. *In words of more than one syllable, if the ultima is naturally long, the penultima is accented, as λόγων, νήσους, ἀνθρώπου.*

* For fuller particulars see Dr. Collis's *Praxis Græca*, Part III., *Accentuation* (Longmans); or Chandler's *Elements of Greek Accentuation* (Oxford University Press).

6. If the ultima is short, the accent goes back three syllables, or as near three syllables from the end as possible; as, *ἄνθρωπος*, *πλῆϊτι* (= *πλίεετι*), *οὔτος*, *νῆσος*, *λόγος*, *αὐλᾶξ*.

7. In some Attic words, as *πόλεως*, *πόλειον*, *ἀνώγειον*, *Μενέλεως*, and compounds of *γέλως*, *ἔρως*, *κέρας*, as *φιλόγελως*, *βούκερως*, *δύσερως*, the two final syllables are counted as one.

8. In contracted syllables, if the first of two syllables is acute before contraction, the contracted syllable is circumflexed: as, *τιμάων* = *τιμῶν*, *τιμάουσα* = *τιμῶσα*. Otherwise there is no circumflex: as, *τιμαόντων* = *τιμώντων*, *τίμαε* = *τίμα*.

ii. PARTICULAR RULES.

9. SUBSTANTIVES and ADJECTIVES.

The accent stays on the same syllable as the Nominative singular; except

a. The Genitive Plural of the 1st Decl. is always Perispomen: as, *μουσῶν*, *ταμιῶν* (= *άων*, according to Rule 8).

b. Parissyllable Oxytones will be Perispomen in Gen. and Dat. of all numbers: as, *ὁδοῦ*, *τιμῶν*, *κριταῖς* from *ὁδός*, *τιμή*, *κριτής*.

c. Monosyllabic Nouns of 3. Decl. accent the ult. of the Gen. and Dat. with an acute, if short; with circumflex, if long; the rest regularly; as, *μήν*, *μηνός*, *μηνί*, *μνηοῖν*, *μηνῶν*, *μησί*; but *μῆνα*, *μῆνας*, *μῆνε*.

d. The Syncopated cases of *πατήρ*, *μήτηρ*, *ἄνθρωπος*, *θυγάτηρ*, accent the syllable after the root, with an acute, if short; with a circumflex, if long, the rest regularly: as, *πατρός*, *πατρί*, *πατράσι*, *ἀνδρῶν*, *ἀνδράσι*. So also *γονυός*, *δουρός*.

e. *γυνή* is accented according to c., just as if a monosyllable -*ναίς*: *γυναικός*, *κί*, *γυναῖκα*, *γυναικῶν*, *αιξί*; so also *κύων*, *κυνός*, *κύνα*.

f. The Vocative in the following words is drawn back, irrespective of the accent of the Nom.: *πάτερ*, *μήτερ*, *γύναι*, *ἄνερ*, *θύγατερ*, *ἀδελφε*, *δέσποτα*, *σῶτερ*.

Obs.—These Genitives Plural follow General Rule 5: *δάδων*, *δμῶν*, *θῶν*, *παίδων*, *πάντων*, *τρῶν*, *φῶτων*, *ῶτων*.

g. Imparissyllabic Oxytones of more than one syllable, accent the increasing vowel, with an acute, if short; with a circumflex, if long (unless Rule 5 interferes): as, *λαμπάς*, *ἄδος*; *χειμῶν*, *ῶνος*, *ῶνες*; but *λαμπάδων*, *χειμῶνων*.

h. Vocatives Sing. in -*ευ* and -*οι* are circumflexed: as, *Αἰδωνεῦ*, *αἰδοῦ*.

i. *εἰς*, *μία*, *ἕν*, *οὐδείς*, *μηδείς*, -*δεμία*, -*δέν*, follow Rule 9. c.

10. PRONOUNS:

a. The Personal Pronouns, except *οὗτος* and *ἐκεῖνος*, are Oxytone, and their monosyllabic forms are generally enclitic.

β. The entire Plural of *ἡμεῖς*, *ὕμεῖς* and (where possible) *σφεῖς* is circumflexed.

γ. *τις* indefinite is enclitic: *τίς* interrogative acutes the *ί* throughout.

11. PREPOSITIONS (except *ἐν*, *ἐς*, *ἐκ*) are Oxytone before their case; many, after their case, are Paroxytone: as, *παρά θεῶν*, *θεῶν παρά*.

12. ADVERBS keep the accent of their Primitives as far as possible: as, *κακός*, *κακῶς*; *θεός*, *θεόθεν*; *ἄλλος*, *ἄλλοθεν*.

13. The VERB is regular: but,

- a. The Attic and Liquid Futures are circumflexed: *νομιῶ -οὔμεν ἀγγελεῖτον*.
- b. *Infinitive* 1. Aor. Act., Perf. Pass., and all in *-ναι* accent the penult. *with an acute, if short, with a circumflex, if long*: as, *νομίσαι, φιλήσαι, λελύσθαι, πεφιλησθαι, ιστάναι, δεδωκέναι, στήναι*.
- c. *Infinitive* 2. Aor. Act. is circumflexed, Middle, Paroxytone: as, *τυπεῖν, τυπίσθαι*. The 2. Aor. Imperat. Middle is Perispomen, *τυποῦ*.
- d. 1. and 2. Aor. Subj. *passive* are circumflexed, *λυθῶ, λυθῆτε, πλακῆτον*.
- e. The Oxytone *Imperatives* *εἰπέ, εἶπέ, ἐλθέ*, and (in Attic) *λαβέ* and *ἰδέ* are exceptional.
- f. The following *Participles* are Oxytone: 2. Aor. Act.; all in *-ώς* and *-είς*; Pres. and 2. Aor. Act. of Verbs in *μι*: as, *πιθών, πεποιθώς, πλεχθείς, σπαρείς, ιστάς, δούς*; and they accent the increasing syllable *with an acute, if short; with a circumflex, if long*: as *διδόντος, διδοῦσα*. Rule 9. c. does not apply to participles, which follow Rule 9. g.: *θείς, θέντος* (not *θεντός*), *θεῖσα*.
- g. The *Perfect Participle Passive* is Paroxytone throughout, *λελυμένος, ἔννη, ἔνον, ἔνοϊ, ἐναῖ, ἐνά*; so also Verbals in *-τίος, γραπτός, τέα, τέον, γραπτεῖοι, τεία, τέα*.
- h. The *Present Indic.* of *εἰμί* and *φημί* (except *εἰ* and *φής*) are Oxytone, and, where possible, Enclitic.
- i. The *Conjunctive* of verbs in *-μι*, being virtual contractions, are circumflexed: *ιστῶ, ιστῶμεν, δῶτε*; cf. *εἰδῶ, εἰδῆτε, &c.*, from *οἶδα*.

14. ENCLITICS are treated as virtually forming one word with the preceding.

a. The grave accent of the former word, if there be one, becomes acute: as, *θῆρ τις, οὐ φημι, ἐν σοι*.

b. In some cases they form actually one word, as *ὥσπερ, ὥστε, οἶμοι, μήποτε, ὧντινων*.

c. If the accent of the first word be *more* than three places back from the end of the Enclitic, a second accent is required: as, *ἀνθρωπός τις, σῶμά τι* (= *σόομά τι*).

d. In *ἀνθρώπου τινός, φίλος ἐστίν*, the Enclitic keeps its own accent, as it would be impossible to accent two consecutive syllables (like *ἀνθρώπου τινος, φίλός ἐστιν*).

e. The Enclitics are—

1. *πη, ποι, που, πω, πως, ποθεν, ποτε, τις*, indefinite.
2. *γε, τε, κε, νυνι, περ, τοι*.
3. The oblique Cases Sing. of Personal Pronouns: *ας, μοι, σου, οι*, and *σφε, μιν, νιν*.
4. *φημι* and *είμι* Indic. Present (except *φής, ει*), unless they are emphatic.

f. If several Enclitics come together, each throws its accent on the preceding: *ας, ει τις γι τι μοι φησι ποτε*.

g. At the beginning of a sentence, they must keep their natural accent, as *Φημι ἐγὼ τοῦτο, εἰσι θεοί, σοὶ μὲν οὐ*.

h. *ἔστι* is Paroxytone at the beginning of a sentence and when followed by an Infinitive: *ας, ἔστιν οὕτως, ἔστιν ἰδεῖν* (= *ἐξεστίν*), and also after *ἀλλ', εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ* and *τοῦτ'*, and in the question *τί δ' ἔστι*;

15. Oxytones indeclinable, or monosyllabic or enclitic, lose their accent, when elided; declinable Oxytones acute their penult.: *ας ἀλλ' ἄγε, ἡ δ' ὅς, ἡ πολλὰ μοχθεῖν πόλλ' ἔχων ἐν δώμασιν*.

16. The following Rules will be useful for determining the accent of the Nominative Cases of Nouns and of other words:

a. Oxytones are—

Verbal Substantives in *μή,μός, τήρ, τής, τρίς, τρός*: *ας, ποιητής, σειςμός*.

Substantives in *εύς*: *ας, ἱππεύς, βασιλεύς*.

Adjectives in *τός, ὠός,μός, ρός, ἡς, ὕς*: *ας, ῥητορικός, φοβερός, εὐμενής, ἡδύς*.

b. Paroxytones are—

Substantives in *-ία*, Verbals in *-τίος*: *ας, δοκιμασία, λυτίος*.

Diminutives (of three syllables) in *-ιον* and in *ισκος, ιλος, ὕλος*: *ας, νεανίσκος, παιδίον*.

Adverbs in *-άκις, -ίκα, -δην*: *ας, αὐτίκα, λογάδην, πολλάκις*.

IV. WORDS VARYING ACCORDING TO THEIR ACCENTUATION.*

<i>ἄγος</i> leader	<i>ἄγος</i> curse	<i>ἄμνητος</i> harvest	<i>ἀμνητός</i> fruits, in-
<i>ἄγων</i> leading	<i>ἄγών</i> contest	time	gathered harvest
<i>ἄθροος</i> noiseless	<i>ἄθρόος</i> in crowds	<i>ἄνα</i> Vocat. of	<i>ἀνά</i> Prepos.
<i>αἶνος</i> a tale	<i>αἰνός</i> violent	<i>ἄναξ</i>	
<i>ἄκρις</i> the top	<i>ἄκρις</i> a locust	<i>ἄρα</i> therefore	<i>ἄρα</i> Interrog.
<i>ἀληθής</i> true	<i>ἀληθεις</i> ; indeed?	<i>ἄρά</i> prayer	<i>ἀρά</i> to a curse
<i>ἔλις</i> enough	<i>ἔλις</i> brine	<i>ἀραῖος</i> accursed	<i>ἀραιός</i> thin, weak
<i>ἄλλα</i> Neut. Plur.	<i>ἀλλά</i> but	<i>αὐλητής</i> a flute-	<i>αὐλήτης</i> a farm
of ἄλλος		player	servant

* This Table is extracted from the copious list in Jelf's *Greek Grammar*.

βαῖον <i>shortly</i>	βαῖον <i>a bough</i>	κάν=καὶ ἐν <i>and in</i>	κάν=καὶ ἐάν <i>and if</i>
βασίλειᾶ <i>queen</i>	βασίλειᾶ <i>kingdom</i>	κεῖνος <i>that</i>	κεῖνός <i>empty</i>
βάτος <i>thorn</i>	βατός <i>passable</i>	κῆρ, τό <i>heart</i>	κῆρ, ἡ <i>fat</i>
βίος <i>life</i>	βίός <i>bow</i>	κίων <i>pillar</i>	κίων <i>going</i>
βίους <i>lives</i>	βιούς <i>having lived</i>	κράτος <i>strength</i>	κρατός <i>of a head</i>
βροτός <i>mortal</i>	βρότος <i>clotted blood</i>	κρίνων <i>judging</i>	κρινών <i>a lily bed</i>
γαῦλος <i>merchant vessel</i>	γαυλός <i>milkpail</i>	λάβη <i>pretext</i>	λαβή <i>handle</i>
δημός <i>people</i>	δημός <i>fat</i>	λᾶος <i>a stone</i>	λαός <i>a people</i>
Δία Zeus (Acc.)	διὰ <i>divine</i> διὰ Prep.	λέπας (τό) <i>rock</i>	λεπάς (ἡ) <i>limpet</i>
Δίος <i>divine</i>	Διός Gen. of Ζεύς	λεύκη <i>a poplar</i>	λευκή <i>white</i>
δόκος ὁ <i>opinion</i>	δοκός, ἡ, <i>beam</i>	μαντῖς <i>tree-frog</i>	μαντῖς <i>prophet</i>
εἶδος Subst.	εἶδός Neut. Part. of εἰδώς	μονή <i>an abode</i>	μόνη Fem. Adj. <i>alone</i>
εἰκων Part. of εἶκω	εἰκών <i>image</i>	μύριοι <i>tenthousand</i>	μυριοὶ <i>very many</i>
εἰμί <i>I am</i>	εἰμι <i>I shall go</i>	νέος <i>fallow land</i>	νίος <i>new</i>
εἰπὼν <i>speak</i>	εἶπον <i>I spoke</i>	νόμος <i>a law</i>	νομός <i>pasture</i>
εἰς <i>one</i>	εἰς <i>having sent</i>	ξένων <i>of guests</i>	ξενίων <i>guest-chamber</i>
εἰς thou art	εἰς <i>to</i>	οἶδε <i>these</i>	οἶδε <i>he knows</i>
ἐκατόν <i>a hundred</i>	ἐκατόν <i>far-darting</i>	οἶκοι <i>houses</i>	οἶκοι <i>at home</i>
ἐλεός <i>kitchen table</i>	ἐλεός <i>pity</i>	οἶος <i>of a sheep</i>	οἶος <i>such as, οἶος alone</i>
ἐν <i>one</i>	ἐν <i>in</i>	οὐ <i>not, οὐ no</i>	οἷ <i>when</i>
ἐνι (= ἐνιστι) <i>it is in</i>	ἐνι <i>in</i>	οὐκοῦν <i>therefore</i>	οὐκοῦν <i>therefore not</i>
ἐνός <i>of one</i>	ἐνός <i>old</i>	οὖν <i>therefore</i>	οὖν (= οἱ ἐν) <i>those in</i>
ἐξαιρετός <i>to be rejected</i>	ἐξαιρετός <i>picked out</i>	πάρα = παρίσσι <i>it is present</i>	παρά <i>by</i>
ἐστὶ <i>is</i>	ἐστὶ <i>exists</i>	πειθῶ <i>I persuade</i>	πειθῶ <i>persuasion</i>
ἔτος <i>year</i>	ἐτός <i>truly</i>	πῇ; <i>by what way?</i>	πῇ <i>by some way</i>
ἐχθρα <i>enmity</i>	ἐχθρά <i>hostile</i>	πίων <i>fat</i>	πίων <i>having drunk</i>
ἡ <i>the, ἡ which, ὃ by which</i>	ἡ <i>he was, he said, ὃ it may be, ἡ or</i>	πότε; <i>when?</i>	ποτί <i>sometime</i>
ἡδέ <i>and</i>	ἡδέ <i>she</i>	πρίων <i>a saw</i>	πρίων <i>saw-fish</i>
ἡσυχῇ <i>quietly</i>	ἡσύχη <i>quiet</i>	Πυθών, ἡ <i>Pytho</i>	Πύθων, ὁ <i>the Dragon</i>
ἡττων <i>inferior</i>	ἡττων <i>worsting</i>	ῥοῖα <i>a pomegranate</i>	ῥοῖα <i>a horse-pond</i>
θεῖα <i>spectacle</i>	θεῖα <i>goddess</i>	σίγα <i>be silent</i>	σίγα <i>silently</i>
θερμῇ <i>warmth</i>	θερμή <i>warm</i>	σκαφή <i>pit</i>	σκάφη <i>boat</i>
θόλος <i>dome</i>	θολός <i>mud</i>	σπάρτη <i>rope</i>	σπαρτή <i>sown</i>
θυμός <i>mind</i>	θύμος <i>thyme</i>	σύν <i>with</i>	σύν <i>a sow</i>
ἴδη <i>wood</i>	ἴδη <i>he may have seen</i>	φίλητης <i>lover</i>	φίλητης <i>thief</i>
ἰδοῦ <i>behold</i>	ἰδοῦ <i>see (Imper.)</i>	φόρος <i>tribute</i>	φορός <i>fruitful</i>
ἰὼν <i>violet</i>	ἰὼν <i>going or arrow</i>	φῶς (τό) <i>light</i>	φώς (ὁ) <i>man</i>
ἰππών <i>stable</i>	ἰππων <i>of horses</i>	χρεών <i>decree of the gods</i>	χρεών <i>of debts</i>
ὦ <i>O, ὦ Dat. from ἰός</i>	ὦ <i>I may go</i>	ψύχη <i>cold</i>	ψυχή <i>soul</i>
κάκη <i>misfortune</i>	κακή <i>bad</i>	ῶμος <i>a shoulder</i>	ῶμός <i>cruel</i>
κάλως <i>cable</i>	καλῶς <i>well</i>	ὦ <i>Oh!</i>	ὦ <i>O (Voc.)</i>

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